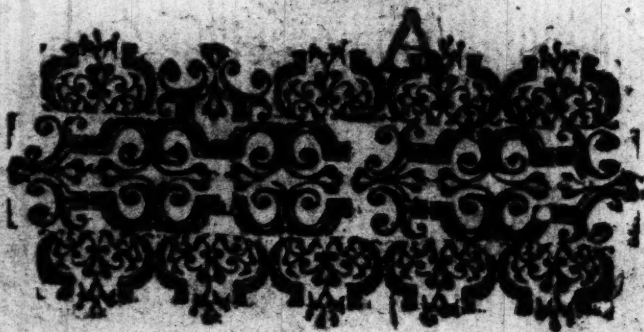


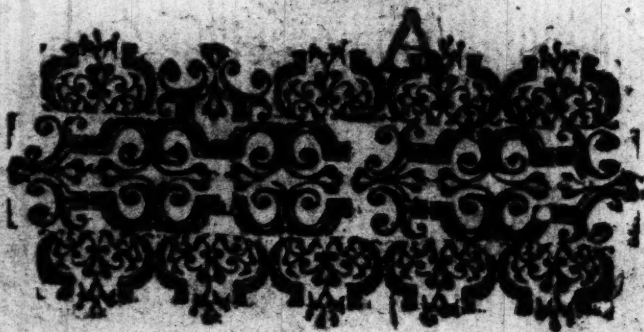
VIVAT ELIZABETHA
REGINA

Thomas Baker oweth
this booke & retimneth



VIVAT ELIZABETHA
REGINA

Thomas Baker oweth
this booke & retimneth



**THE GLORI
ous and beautifull
GARLAND of Mans
GLORIFICATION.**

**CONTAINING THE GODLYE
Mysterie of heauenly IERUSALEM,
the helmet of our Saluation. The
comming of CHRIST in the fleshe
for our glorie, and his glo-
rious coming in the end
of the world, to crowne
men with crownes
of eternall
glorie.**

**Being an heauenly Adamant to
drawe thee to CHRIST
and a spirituall Rod to
mortifie thy Life.**

*Made and set forth by
FRANCIS KETT,
Doctor of Physick:*

Phillip. 3.

*Christe is our glorie and shall change our vilde and
earthly bodies to be fashioned like to his glorious body.*

**AT LONDON
printed by Roger Ward.**

1585.

THE GLORY

ous and beautiful

GALL AND of Mans
GLORIFICATION.

CONTAINING THE GODLY

Wishes of a Christian, LEVITICAL

the subject of our contemplation. With

an account of the life and

death of the late

Rev. Mr. John



1790

Being an honest and

desire thee to CHRIST

and a spiritual life to

possess thy life.

Black and white

FRANCIS KEAT

Doctor of Divinity

Philosophy

Christ is our Lord and King, who shall reign with us
until he comes to judge the living and the dead.

AT LONDON

Printed by R. G. and



VIVAT SERENIS-

simæ Regina.

TO THE MOST
MIGHTIE, IMPERIAL, AND

Vertuous Princesse, The Lordes Anointed,

Queene Elizabeth, by the grace of God of

Englande, Fraunce, and Irelande,

Queene, Defendresse of

the faith, &c.



Seeing that your Royall seate and
Scepter (most mightie and Imperi-
all Princesse) is clothed with Sa-
lomons heavenly gifts, and doeth
holde vp the golden rodde of wise-
dome, which leadeth to the etierla-
sting kingdome. I hope therefore
(by the goodnesse of God) that it
shall please your Highnesse to ad-
mit this Garlande of mans glorification to come into your
swete gracions handes: prefixed with the bright beames
of your Maiesties princely glorious Name, vnder the high
precious Cedar, and sweete *Libanus* of your heavenly good-
nesse of mercie and pardon: That though I be troubled in
heart:

A3.

heart:

I have your Highnes your superiour perfect
 might your mightie power) to dedicate this
 Pamphlet to your most excellent Maiestie: yet the singu-
 lar clearenesse of your spirituall treasures of goodnesse, doth
 preuaile ouer any dutifull minde and faithful allegiance in
 such sort, as if the precious pearls of your vertues did shine
 into my heart, not forbidding this litle Pamphlet to come
 vnto your Highnes: trusting that the purenes of the mat-
 ter will increase your **M A I E S T I E S** deare soule, to an
 exceeding consolation touching your bodie to bee glori-
 fied. In consideration whereof, when I did beholde the
 goodly order of the bright glistering Starres, which the
 omnipotent Creator hath placed in the firmament of the
 heauens: (there seeing the resplendent Starre, *Corona luci-
 da*) I was stirred vp with the ioyfull remembrance of
 your Maiesties incomparable personage, being the *Lords
 Anointed*: knowing that your Highnesse, being vertu-
 ous, meeke, and mercifull, is equall with the good Kinges
 of Iuda, (with *Asa, Ezekiab, Iehosaphat, and Iosias*), in
 imbracing all godly vertues to the aduancing of the ho-
 nour & glorie of God: that as your Maiestie in all points
 doe holde your deper linked to the Scepter of Iuda, (be-
 ing an vnsought friend to the holy one of Israel) so your
 highnes subiects in great consolation of heart, do pray sin-
 cerely (in all humblenesse of duty) vnto God for the pre-
 seruation of your Maiestie to reigne ouer vs: And that
 at the appearance of Christ you may be a glorious Saint in
 the kingdome of God. And now considering howe much
 Israel reioyced of *Salomon*, & how greatly it lamented after
 his departing: Am perswaded how much all true Prote-
 stants do pray that the Lord may be your shield as he was
 to *Abraham*, and that your blessed personage (may by the
 great merke and singular goodnesse of God) gouerne this
 Realme happily and as many yeeres (and more) as good
 King *Asa* King of Iuda did, to the glorie of God, and salua-

tion of soules. Wherefore (most High and Renowned so-
ueraine) which is far more worthy to touch the ground
that your Maiestie doe walke on) had brushed this Beauti-
full garland of mans glorification, expressing the mysterie
of new Ierusalem, with her golden crownes and diadem.
I thought it so much to represent the heavenly ioyes and
happinesse of our euertlasting glorie, as that it was a
matter meete to be dedicated to your most excellent Maie-
stie, shewing howe your Highnesse, being an Anointed and
blessed Princesse of power vnder God, vpon the earth, shall
meet at the great day of resurrection, the King of all things
comming in his triumphant progresse from heauen, with
the glorious companie of his holy Angels, when your pure
personage shall beholde that incomprehensible Scepter of
the euertlasting kingdome of Dauid: That as your Maie-
stie in your progresse vpon the earth, hath highly preferred
your faithfull subiectes in Christ to honour and dignitie:
so nowe that glorious King of eternitie and euertlasting glo-
rie will fashion your bodie to be like his owne glorious body: for
that, your blessed power hath set forth the true Religion,
worshippe and honour of God, to a liuely hope among
your Highnesse subiectes to obtaine the eternall garlande
of glorie. Thus humbly committing this litle Pamphlet of
mans glorification vnto your Princely magnificence, and
godly wisdom, doe beseech your Highnesse in your ten-
der minde of mercie, to receiue it vnder your sweete gra-
cious mansion of goodnesse: among your spirituall trea-
sures of heavenly solace and ioye: thereby daily remem-
bring how your God and Saviour Iesus Christ, shall clothe
your Maiestie with an euertlasting garment of glorie, shi-
ning vpon you with the same countenance, there
sitting with Christ in the same of heauenlinesse, ta-
sting the vspeakeable and blessednesse, where
you shall glister as the shining of heauen worlde without
end, beholding the beauty of God for euer, in new Ierusalem.

A-4.

Thus

The glorious and beautifull garland

This hoping that your Maiesties merite will be as a vayle
to my boldnesse, doe trust that as your Highnesse hath
sway touched the hemme of Christs garment, whereby
you have partaken the heavenly sparkes of the vertues of
Christ: that it would please your goodnesse to admit one
spark to waite the acceptation of this glorious garlande;
And so I pray God with all instance, that it may please
Him of his abundant merite, to present you our sweete
belov'd Queene, and true branch of Christ, long to reigne
over vs in tranquillitie and peace, to the setting forth of
Gods honour, and spreading abroad of his glorie, that
your **M A I E S T I E** may joyfully appeare
before Christ, and be crowned with the
**Crowne and Diademe of ever-
lasting glorification,**
which **O Lord**
to thee
I now
I will
that
your
to a
obtaine
the
of
and
your
Godly
her
your
among
of
being
your
with
these
fitting
the
you
and
The

THE GLORIOUS

and beautifull garland of mans glorification.

CAP. I.

How Christ was ordained, before the world was made, to our glorie, and promised of God, in his holy Scriptures, to come in the humanitie and humilitie of flesh, to tast of death for all men; whereby is iustified the righteousness of God, to the confirmation of our beliefe, touching our election and glorification.



Seeing that our glorification and heavenly mansion (wherewith we desire to be clothed, and which we hope after this life to enjoy) doth come by Jesus Christ, sealed with the holy spirit of Gods true promise, we ought then to stablish our hartes in the consolation of good hope and faith, to obtaine the glory that thus cometh, by Christ, by considering the faithfulness of God, who performeth all that he hath promised, and is able to doe exceeding abundantly above all that we can aske or think, who so loved the world that he spared not his owne sonne, but gave him a reconciliation for our finnes: The mysterie of whom was hid, since the world began, and since the beginning of generations, but now is opened, and declared openly, to haue brought to vs life and immortallitie, through his Gospel: to the iustifying of the righteousness of Gods true promise: to be the glorious riches of our eternall glorie, by the shedding of his blood upon the Crosse. That whereas through the finnes, and disobedience of one man, sinne reigned vnto death: So by the obedience of one man Christ, might grace reigne through righteousness vnto eternall life: That all that beleue in him (walking after the spirit and not af-

The glorious and beautifull garland

for the flesh) might be partakers of his heavenly kingdom, and made the sonnes of God.

For which cause to the better confirmation of our faith and hope of salvation: It is requisite to shewe the ordinance and promise of God from the beginning touching our iustification in his sonne Iesus Christ: that thereby we may be stirred up (by the great goodnes of god) for to seeke by Christe, the riches of his glorious inheritance upon the Saindes, he being ordained thereto of God before the beginninge of the worlde was made vnto our glory. Touching whome, (in this Booke of mans glorification) we must especially looke vnto Christes two comings seeing that he is the Author and finisher of our redemption and hath adopted vs to be the sonnes of glory: by appearing once in the flesh to put sinne to flight, by the offering up of him self to death, whome the Father rayled up to lyfe, and is entred into heauen, to appeare now in the sight of God for vs, and shall come againe to change our vile bodies, to be fashioned lyke to his glorious body. Wherefore in that we haue such an high Adocate in heauen, by whome we haue an incorruptible crowne of blessednes propounded and set before vs: Let vs walke worthy and laudable vnto God, according to the grace giuen vs in Iesus Christ, that we may obtaine the rewarde thereof.

And now to consider the purpose of the heavenly Father, how he hath blessed vs in all manner of heavenly thinges by Christe: (according as he hath chosen vs that we should be Sainds through the beloued Iesus) It followeth, that we keepe alwayes a ioyfull remembrance that as the glory of the last house or testament of God, was greater then the first: so is it, in the manner, of the two comings of Christ: for first he came in the humilitie of the flesh, to be to vs a saving health: being borne of the Virgin Mary by the working of the holy Ghost, here

Cor. I. 2.

Ephc. ii.

Phil. 3.

of mans glorification.

very man and mortall and yet the same very GOD and immortall, who being in the shape of God and equall with God, in whome dwelleth all the fulnes of the God, Coloss. 2. head bodily: yet did he neuertheless make him self of no Phil. 2. reputation, takeing vpon him the shape of a seruant, and became lyke vnto man, and was founde in his apparell as a man, humbling him self to all obedience: for though he were Gods sonne yet learned hee obedience, by those Heb. 5. things which hee suffered, and was made perfect, and the cause of eternall saluation vnto al that obey him, accord- Iohn. 1. ing to Iohn. In the beginning was the word, and the word was with God, and the word was God, and this worde was made fleshe, being the lyfe and light of men, giuing power to all that beleue in him to be the sonnes of God: for it pleased the father to send his sonne in the sin- full fleshe (being without sinne) and by sinne dampned sinne in the flesh, and loosed the workes of the deuill.

Whome he maketh heire of all things, being the bright- nes of him self, bearing vp all thinges, with the word of his power, for so it was the will of the father that in him should all fulnes dwell, and that in him all thinges should haue their being, that hee might be all in all.

Thus the Almighty Creator hath performed his blessed promise, when hee sayde th at the seede of the Woman shall breake the Serpents head: and when long after, he sayd vnto Abraham, vnto thy seede will I giue this land, Gen. 3. for one that come out of thine owne body shall be thyne heire, and thy seede shall bee as the starres in number: And Abraham beleued the Lord and it was imputed to him for righteousness: And also the Lord sayde againe to Abraham, when he was 89. yeare olde: I will make my Gen. 15. covenant betwene mee & thee, and will multiply thee exceedingly, for behold my testamēt is with thee & thou shalt be a father of many nations, & my bond betwene mee & thee & thy seed after thee shall be an everlasting testamēt, & I wil Gen. 17. be good to thee & giue thee the land wherinthou art a stran-

The glorious and beautifull garland

ger, euen all the lande of Canaan for an euerlasting possession, and wil be their God: for Sara shall beare a sonne, and thou shalt call his Name Isaac, and she bare Abraham a sonne euen the same season, which the Lord had appointed. Thus it pleased the Almighty God to choose vs, and not we him, shewing forth hereby the abundancie of his loue, and mercie, in that he hath mercie vpon the which are not yet in the worlde, and in that he declareth his great goodnes, in multiplying his louing kindnesse towards those that are present, and to them that are past, and to them that are to come: so, after that Adam thorough sinne, brought in the corruption of nature, that the euill seede of wickednesse was sown in all mens hearts, whereby death reigned by meanes of sinne: then this darrell and cockle of vice and iniquitie did grow ripe in the first generations of Adam, that they walked after their owne stubboynesse and fleshy will neglecting Gods goodnes: That the Lord was thereby prouoked, to bring his water flood vpon the world and destroy all mankind, erce pt Noe and his household. And then after that the offspring of Noe was againe multiplied to a great people by processe of time: they waxed also vngodly and wicked: but the Lord had giuen his raine bove for a covenant, that he would neuer destroy the world with watermore. And then the most highest did chuse him a man from among them, whose name was Abraham, whom he loued, and to him onely God shewed his wil, and made an euerlasting covenant with him, promising him (as is afore said) that he will neuer forsake his seide, and so in his old age gaue him Isaac, the first testimonie of Gods promise, and covenant begun, & so faithfully perfozmed in Christ Iesus, to the ioy and comfort of man, in that we see evidently that God is righteous and true and hath giuen vs an assured hope of our election, that by that onely seede of Abraham, we shal enjoy the euerlasting possession of that new blessed land of Canaan the first lande of promise.

There:

the euill seede of
wickednes

Therefore this record we must beare in our selues that God is true, and that what hee do or say can no man change: what he promiseth he can not but perfourme: And now the more to confirme this ioye, faith, & hope: which Abraham (our first father of beliefe) had to God in respect of the birth of Isaac and prosperitie of his seede) The Lorde to our example tryed whether righteous Abraham would beare an immutable minde towarde his God, to loue him aboue all the dearest thinges which he had, yea aboue his sweete sonne Isaac, whome he loued as his owne life, notwithstanding faithfully did Abraham preferre the loue of his almightie God and maker, aboue the life of Isaac, offering him in sacrifice to the Lorde: for which cause the eternall creatour to make his promise more certainly to sticke fast in Abraham and in all his posteritie, sware by him selfe, shewing that there was no God but him selfe, saying in Genesis, Because thou hast not spared thy only son Isaac to offer him a sacrifice to me, I will blesse thee and multiplie thy seede as the starres of heauen, and as the sande vpon the sea side, and in thy seede shall all the nations of the earth bee blessed, because thou hast obeyed my voyce. And thus y most merciful god, although he cast Adam for his transgression out of Paradise, and also destroyed the worlde for sinne: yet he sheweth againe the voyce and promise of comfort. (that hee hath not cast vs off) but hath giuen his gracions goodnes to the worlde, that all nations through the seede of Abraham should be blessed: (according to that of the prophet) Them I haue created, facioned, and made for mine honour. And now the more to iustifie his true promise, it is apparent that hee establissheth the foresaide testament to Isaac, the first figure of Christ, by whome all nations are sanctified: Saying to Isaac, I will be with thee, and blesse thee, for vnto thee and to thy seede will I giue all these countries, and through thy seede shall all nations

Gen. 22.

Esay. 43.

Gen. 26.

The promise.

The glorious and beautifull garland

of the earth bee blessed: because that Abraham harkened to my voice, and kept my ordinances, commandements, statutes and lawes: to herein we are to learne, how al our blessednes came of God, the father of al goodnes, to whom we ought alwaies to be thankesfull, framing our selues through his grace to be like Abraham in beleauing, and equall with him in obedience, and ioyned with him in righteousness, that we may receiue the like praise and honour, as God maketh mention of him to Isaac, therby to obtaine as Isaac promiseth the eternall ioye, the praise honour and immortalitie that is due to them that continue in good doing and seeke eternall life. And finally God to seale up the fulnes of his covenant the more and more, to helpe and strengthen our weak harts of beliefe, and to assure the children of promise to a fixed hope of his grace and goodnes, both reiterate his testament to Jacob, that he being the seede of Abraham and Isaac, that he shall be the well of liuing waters, and that out of his founnes shall come the fontaine of all heauenly blessednes, and the water of life, grace & goodnes (saying.) The land which thou sleepest vpon, will I giue thee: & thy seed, and thy seed shall be as the dust of the earth, & thou shalt spread abroad, west, east, north, and south, and through thee and thy seed shall all the kindreds of the earth be blessed, according to Esay. I will bring thy seed from the east, and gather them together from the west, I will say to the north let goe, and to the south keepe not backe, but bringe me my sonnes from farre, and my daughters from the ends of the world, for all nations shall come in one and bee gathered in one people, for the Lorde saide againe vnto Jacob, thou shalt be called Israel, grow and multiplie, for people and a multitude of people shall spring of thee, yea and kings shall come out of thy loynes, and the land which I giue Abraham and Isaac, will I giue vnto thee, and vnto thy seed after thee.

Rom. 2.

The promise
to Iacob.

Gen. 26.

Esay. 41.

Gen. 35.

Thus

Thus the almightie God of our fathers Abraham Isaac and Jacob, did seale the earnest of the inheritance of his everlasting blessednes and kingdom in Christ, with his holy spirite of promise made to our first fathers, that he should come of the seede of Abraham according to the flesh, by whom we should receaue redemption and saluation, thereby to be made partakers of Gods glorie.

And now furthermore, after the proceeding of time, that the seede of Jacob called Israel, was increased to a great kindred of people, and holden in bondage in the land of Egypt. The Lord most mercifull and mindfull of his promise made to our forefathers Abraham Isaac and Jacob, that he would be good unto their seede: raised up among them Moses a captaine and prophet, that should deliuer, and lead his people Israel out of Egypt, into the land of Canaan, which before he had giuen to Abraham and his seed for an everlasting possession: and this through Gods mightie hand, who made a waye in the sea, and a foote path in the mightie waters, which brought forth the chariots and horses, the host and power, and drowned the in the red sea. And then brought his people unto mount Synay, in the wilderness, where he gaue them the lawe figured in stones, shewing forth his wonderfull power, that they did all tremble for feare and coulde not abide it, for the people stood vnder the hill, and the hill burnt with fire euen vnto the middes of heauen, and there was the sound of a troump, voyce of words, tempest, darkness, cloudes and mist, and the Lord spake out of fire and declared his couenant and ordinance, and so terrible was the sight that appeared, that Moses said I feare & quake. Deu. 4.
 And thus the lawe was giuen with great feare, and with great glorie, for the children of Israel could not behould the face of Moses for the glorie of his countenance, without a vayle, which in Christ is put awaye, for if the ministration of the lawe which is to condemnation bee glorious. Exod. 19.
Exod. 34.

The glorious and beautifull garland

Cor. 2. 3.

Gal. 3.

Rom. 3.

The imperfec-
tion of the
law and per-
fection of pro-
mise.

Deu. 18.
The promise
made to
Moyses.

glorious, which may both the ministration of the spirit of promise vnto righteousness exceede in glory: And thus the law which he gaue many hundred yeares after the promise, was added because of transgression as a scholemaster to teach what sinne meant: and not that it could giue life, or fulfill the promise made to Abraham, for the promise by faith in Iesus both bring the inheritance, and not the law which doth conclude all things vnder sinne: for by the deedes of the law shall no man be iustified before God, but are iustified freely by grace through the redemption that is in Christ Iesus, who is the iustifier of them that beleue in him, after the example of righteous Abraham.

Wherefore the Lord to discover our filthy nakednes and corruption brought by the sinnes of Adam, did giue vs the law, that thereby we should come to the knowledge of our infirmities, vices, & wretchednes, which raigneth in our earthly members, thereby knowing our state by the first Adam to be miserable, and fallne into the dangerous house and prison of all uncleannes: being most wretched without hope, vntill God of his mercie had made his promise to Abraham that we should be blessed in his seed, through a redeemer. Whereupon the Lord to shew the imperfection of the law touching the giuing of life and saluation: And the more to declare the perfection and power of his promise in Christ, in it consisteth the gift of power to obtaine the inheritance of euerlasting life and blessednes, both confirme (many yeares after the law giuen) his foresaid testament, vnto Moyses, saying: I will raise them vp a prophet from among their brethren like vnto thee, and I will put my words in his mouth, and hee shall speake vnto them all that I shall commaund him, and whosoever will not hearken vnto the words which he shall speake in my name, I will require it of him: according to John, he that heareth my words saith Christ, and belieueth

meth on him that sent me, hath eueralsti ng life, and who
 soeuer stumblcth at that stone shall be broken, for saith
 Christ, I am the good shepheard, that gaue his life for the
 sheepe, and my sheepe heare my voyce.

Iohn 5.

Luk 2.

Iohn 10.

And moreover after a long distinction of time the Lord
 not vnmindfull of his testament, raised vp his faithfull
 seruant Dauid to be king ouer Israel, being of the loynes
 of Abraham, of whose seede he promised that a branch of
 righteousness should arise and sit in his seate, saying to
 Dauid by the prophet Nathan, Thy house and thy king-
 dome shall endure without end, after thee: and thy seate
 shall be stablished for euer, according to Esay, vnto vs a
 childe shall be borne & a sonne giuen, vpon whose shoul-
 der the kingdome shall lye, and he shall sit vpon the seate
 of Dauid: for, there shall come a rod forth of the
 kindred of Iesse, and a blossome out of his roote, the
 spirite of the Lord shall light on it, he shall smite the world
 with the sword of his mouth, & with the breth of his lips
 shall slay the wicked: Righteousnes shall bee the girdle of
 his loynes, truth and faithfulness the girding of his reynes:
 for I will take saith the Lord, a bzauuch from an high
 Cedar tree, and wil set it, and take the vppermost twigg,
 and yet is but tender, and plant it vpon an high hill, that
 it may bring forth twiggcs and be a great Cedar tree, so
 that all maner of foules may abide in it, and make their
 nests vnder the shadow of his bzauanches. And out of this
 bzauuch came the virgine Marie springing out of the Ce-
 dar tree which is the tribe of Iuda, & the vttermost twigg
 is Christ, who vpon the hil of Sion did bring forth twigs,
 his twelue apostles, and disciples, which became a great
 Cedar tree that is a mightie congregation of the faithfull
 church of Christ, y al maner of foules which is that there
 should be of all sortes of people y should abide in Christs
 doctrine, and build their nest of saluation on him, accor-
 ding to Esay, Kings and Princes shall arise, and worship

The promise
 to Dauid.

Kings 2. 7.

Esay 9.

Esay. 11.

Ezech. 17.

C.

the

The glorious and beutifull garland

Math. 24.

Ehy. 9.

Isay. 49.

the holy one of Israell, who is a pledge for the people, and helps vp the earth againe, and challenge the scattered heritage, and shall say to them that are in darknes come into the light, and to the prisoners go forth, and shall gather to his kingdome all nations be they neuer so farre: whereby doth appeare that such is the gift of the promise, that all nations shall be blessed thereby, & that such is Chyristes calling that the people of all lands where soeuer, shall partake of the faith of the Gospell, so that it is apparant that euery inhabited corner of the world shall receiue the doctrine of the faith, before the end of the world, according to Mathew, this glad tidings of the kingdome shall bee preached in all the world for a witnes vnto all nations, and then shall the end come, for saith Esay the people that dwell in darknes shall see a great light, and vpon them that dwell in the land of the shadow of death shall it shine, that the knowledge of the Lord shall bee full vpon the earth, as the water of the sea floweth ouer the earth: for the Gentiles shall inquire after the roote of Jesse, and the Lord shall gather together the dispersed of Israel, and the outcastes of Iuda, and then shall men reioyce before God as men make mery in haruest. for saith hee, I will stretch out my hand to the Gentiles and set vp my token to the people, for Kings shall be thy nurcing fathers and Queenes thy nurcing mothers, and all they that thinke a scorne of him shall be confounded, for behold he bringeth his treasure with him, and his works goeth before him, hee shall feede his flocke like an heardman, he shall gather the lambs together with his arme and carry them in his bosom and kindly intreate them that beare young, wherein the prophet foretelleth the power, vertue and excellencie of Chyrist, that though he came in the humilitie of the flesh, yet such was his miracles, his works and his treasures of goodnes, as would allure, animate, and inflame all men toward him: and besides that so precious was his conuersation:

statton, so pure his demenure, so louing his humanitie, so
 excellent his disposition, so good in his doings, and so flo-
 wing in wholesome doctrine, as that he is a most amiable
 and precious Adamant to draw men to his kingdom, yea
 and in manner to constraîne them to loue him which ne-
 uer knew him: yea such is his gentle intreating, like a lo-
 uing father to his sonne, like a carefull shephard ouer his
 sheepe, like a good henne that gathereth her chickens vn-
 der her wings, so he is tender ouer man. And therefore
 beware that we shew not our selues vnthankfull. For
 when the children of Israel, were cleane gone astray frō
 God, as sheepe without a shephard, then the Lord mind-
 full of his promise to Iacob, said: I will root Iacob againe,
 and Israel shall be greene and beare flowers, and fill the Esay. 27.
 whole world with her fruit, then shall the desert and wil-
 dernes reioyce, and the wast groundes flourish like a lillie: Esay 35.
 And I will power waters vpon the drie ground, and riuers
 vpon the thirstie, and shall giue waters in the wilderness Esay. 44.
 and streames in the desert, that I may giue drinke to my
 people whom I haue chosen to praise me. By this wee see
 described (as in a metaphoꝝ) how farre the spirituall
 water of Chzistes doctrine shal extend it selfe, in al boun-
 tifulnes ouer all the world, that the wilderness, desertes,
 and drie groundes, being the barbarous, rude and saua-
 ge people of all places, shall haue offered vnto them the wa-
 ter of the streames of the fountaine of Iacob, the gospell
 of Chzist to wash away there vncleannes and wicked-
 nes, so that it is manifest, that the Church of Chzist is
 tyed to no particular place or kingdome, but is freely dis-
 persed thzoughout the whole world, wherby it appeareth
 that the Papists do worke against the streames of Ja-
 cob, to stop the riuers from the thirstie. And now againe, Esay. 43. 44
 the Lord saith: I will power (O Iacob) my spirite vpon thy
 seede, and mine increase vpon thy stocke, they shall growe
 together like as the grasse, for there shall spring out of them

The glorious and beautifull garland

Iere. 30.
Eay. 6.
Iere. 33.
Eay. 49.

Ef. 7. 59.
Eay. 28.
Zach.
Dan. 2.

a captaine, & prince which the Lord shall challenge to him selfe, who shall open the prison to them that are bound, and he is the glad tydings to the poore, who shall bring redemption to the ceptiue, and restore Israel, and set vp his honour in Iuda, and in Dauids stoole, that all nations shall honour him: yea kings and princes shall arise and worship this holy one of Israell. By which the prophets conclude, that although we know all the law of Moyses, and bee carefull in keeping it, yet wee are in prison and bondage to death, without we imbrace Christ, and preferre him aboue the law, and aboue all woorkes, as the onely doore to enter into Gods rest: for he doth open the prison, wherein we were tyed to damnation by the setters of Adams corruption, who hath the keyes of hell and death, according to Esay: vnto Sion shall come a redeemer, yea the Lord said I will lay a stone in Sion: a costly corner stone, a sure foundation, that who so put his trust in hem shall not bee confounded. And saith he, behold I will hew him out, and take away the sinne of the land in one day. As saith Daniel: there was hewen a stone without handes, that smote the image, and became a great mountaine, which fulfilleth the whole earth: so that it is impossible to obtaine glorification, wile we imbrace this precious stone of Sion: neither is it possible for the great Image of the first or laste monarchy of Babylon to withstand or hold back the power of this stone of Sion, by whose force the pompe of the Image of Rome shall be broken like an earthen pot that sheweth in many peeces, although it please the Lord to suffer that romish beast still to beare a sway among those children, which be as Esau, that make light of the birthright of the eternall kingdome giuen onely by Christs gospel: and not by the traditions and fancies of men: And therefore that last Image of Babylon must bee shaken a sunder, that promiseth other meanes, and more waies to winne euerlasting life, then onely by this corner stone

of mans glorification

stone. Wherefore as pure gold is tryed from counterfeted,
by the touch, so all ye that feare damnation, trye the tra-
ditions of that Image of Rome by reading the pure gos-
pell, with feare and reuerence to God, and with care of
your soules health: and you shall finde that the gospell
which is the true touch of truth will bring thee home a-
gaine from the darke dales of Rome, to the bright moun-
taine of Sion: of whom the Lord said by Ieremie, I will
set vp the righteous braunch of Dauid, that shall set vp e-
quitie in the earth, that Iuda shall be saued, and Israel dwell
without feare, and they shall call him the Lord our righte-
ous maker, for saith the Lord: I wil giue you an heardman,
after my owne minde, which shall feede you with wise-
dome, that Ierusalem shall be called the Lords seate: for the
law shall come out of Syon and the word of God from Ie-
salem.

Iere. 23.

Iere. 9.

Esay. 2.

And therefore we must desire onely to be fed with the
wisdom that procede from this our heavenly heard-
man, embracing no other word of doctrine but that which
he gaue vs from Ierusalem, being his pure gospell, build-
ed vpon the Apostles and prophets, for saith Paule, the
holy Scripture is able to make the wise to saluation
through the faith which is in Christ Iesus. And ther-
fore beware least you be spoyled through Philosophy and
deceitfull vanitie, and through the traditions of men, and
ordinances, after the world and not after Christ: for the
Lord said by Ieremie: I will make a new couenant with
the house of Israell, that is, I will plant my lawes in their in-
ward parts, euen in their hartes, and will be their God, and
from thence forth shall no man teach his brother or neigh-
bour saying, know God, for they shall all know me, from
the lowest to the highest, according to Iael: I will power
out my spirite vpon all flesh, and your sonnes and daugh-
ters shall prophesie, your olde men shall dreame dreames,
and your young men shall see visions, yea vpon those daies

Timoth. 2. 3.

Col. 2.

Iere. 31.

Iael. 2.

The glorious and beautifull garland

I will powre out my spirit vpon seruants and Maides.
 Whereby we may gather, that such is the power of the
 Gospell of Christ, and promise of our redemption and sal
 nation, that neither the contrary powers of Sathan, nor
 the obstinat malicious or barbarous tyranie of men hath
 powre to withholde it, (at the tyme appointed) from the
 people of God: for the Lorde hath spoken it, that it shall
 spread ouer the world, and that his spirit shall enter into
 all flesh: so that it is great repugnance to the ordēance
 of God to holde back the frute & sweet taste of the Gospell
 from the people by concealing it vnder a cloke of an vn
 known language & strange tounge, which is a baile that
 hydes the face and brightnes of the glory of the Gospell of
 our saluation, from the people that desyre to knowe it, &
 see it, and ought to come vnto it: as the bayle did hang be
 fore Moyses face, because the childre could not behold the
 glory of his countenance which God gaue, by geuing the
 law: but now we are able through the gift of the spirit of
 Christ, who hath take away y baile from Moyses, & giue
 an open fountaine of clernes to behold y truethe of his gos
 pell of saluatiō in y it is y Lords bountifull blessing y all
 flesh should fele the operation of y holy spirit: & to come to
 to his waters & buy his milke & wine without mony and
 mony worth (which is his gospell y feedeth and nurisheth
 like milke, & gladdeth & cheareth y hart like wine: so that
 hereby is clearly condēned & cast to the ground the traditi
 ons of papistrīe, y lock vp y word of God in an vnknown
 language, y none can come to Gods holy water without
 mony or mony worth: such is y darnel & cockel of their tra
 ditiōs, as to worrow Christes sheep & to wrap the in blind
 nes, whē not vnderstanding it ought to be y the gospel should
 be opened plain, manifest & and vnclocked, y the saying of
 y prophet may be fulfilled both sōnes & daughters, maids
 & seruants to prophesse, which is with vnderstanding to
 offer vnto God by Christ the sacrifice of laude, the frute
 those

It is against
 the prophesie
 of Joel to hold
 the Scripture
 in an vnknew
 en language.

of mans glorification

of those lippes which confesse his name.

Wherefore it is apparent, that it is the duety and part of princes and gouernours, to follow herein the example of Jeholaphat, causing the word of god plainly to be taught among their subiects in the mother language (as Moyse law was to the chilozen of Israell. And it is the duetie and charge of the pastors and ministers to imploy al their diligence to manifest the holy will of God according to the scriptures, by teaching and instructing that euerye where the scripture may be fulfilled according to the prophetic of Joel and Ieremie, that sonnes and daughters can prophesse, and the law written in their hartes: so that it standeth you vpon to haue care of your soules. that no man make you shoote at a wrong marke.

Coloss. 2.

Mich. 3.

Wherefore Michas thus prophetieth of the deue of the gospell of Christ, saying: In the latter daies the hill of the Lords house, shall be set vp higher then anye mountaines, and the people shall prease vnto it, & the multitude of gentils hast to it, for the law shall come out of Syon and the word of God from Ierusalem and reforme the people of farre countries, for out of Bethlem shall come the captain which shall be the gouernar in Israel, whose out going hath beene from the begiuning and fro euerlasting, he shall stand fast & giue food in the strength of the Lord, & in the victorie of the name of the Lord his god, & when they bee conuerted, he shall be magnified, to the farthest parts of the world. Whereby it is declared that in spite of all the aduersaries, y tread downe the holy sanctuarie of true righteousness, (will they nill they) y promise which God gaue to Abraham y all nations should bee blessed in his seed, that by Christs passion extend to all parts of the world, to the praising & glozifying of god. And likewise Esdras both plainly foretell the ioyfulnesse of Christes comming in his humanitie, saying: O ye heathen, looke for your shepheard, he shall giue you euerlasting reste, for hee is nigh at hande, that shall come in the ende of the worlde,

Nath. 2.

Esd. 4. 2.

The glorious and beautifull garland

be readie to the reward of thy kingdom, for the euerlasting light shall shine vpon you for euermore. Flye the shadowe of this world, receiue the ioyfulness of your glorie, I testifie my sauiour openly, O receiue the gift that is giuen you, and be glad, giuing thanks vnto him that hath called you to the heauenly kingdome. In this he sheweth how much he is inflamed with the glad foresight of the sauiour that shuld come, kindling the hartes of the Gentiles to the expectation of heauenly rewards: Wherein he is able to rauish all mens hartes with exceeding ioy, in pronouncing the glad tidings of such a blessed sauiour comming, that bringeth the rewardes of glorie and euerlasting life to all that will receiue and embrace his gospel: And seing the comming of Christ in the flesh was ioyfull, and filled the world with the oyle of gladnes, and treasures of grace and goodness: how much more, (we now looking for him to come in the end of the world in the glorie of his father in all power, to giue the rewardes of glorification and eternal life,) ought to awake and arise vp, from all worldely and fleshy vanities, and prepare our hartes to holines, and righteousness, that with the abundant ioy of a pure faith, and a cleere and a stedfast hope, we may meete our sauiour comming in the cloudes.

And touching Christes comming in his humanitie, it pleased God that he should appeare in the flesh, in all meeknes, lowlines, and humblenes of obedience to teach vs the will of his father in all truth of righteousness, according to Zacharie: Reioyce O Syon, and bee glad O daughter Ierusalem, for loe thy king commeth vnto thee, even the righteous and sauiour, lowly and simple is he, hee rydeth vpon an Ass, he will giue doctrine of peace vnto the heathen, and his dominion shall be from the floudes to the end of the world, and shall be a sauing health to all nations: by this consider ye men vpon the earth, how worthy Christ is, and how precious a pearle he is in all mens hartes:

Zach. 9.
Iohn 12.
Luke 9.
Math. 21.
Mark. 11.

parts, and yet to shew the contempte of this transitorie
 world and the vanitie thereof, and to teache vs the true
 path steppes of vertue and holynes: doth here make him
 self to the eyes of all Iherusalem a looking glasse of all low
 lines and humbles of hart, ryding into the Cittie in all
 plaines and simplenes sitting vppon an asse, as one of no
 reputation and nothing esteemed, but like an inferiour,
 and yet an eternall king, a captaine, an heavenly father
 and saviour of the world: by whose we are to note that the
 true path to vertue and holynes, is humilitie, obedience,
 and lowlines: for among the conferences of men, it is a
 most accepted thing to common reason, to haue our go-
 uernour, our captaine, our maister, or teacher, of whome
 we are to be gouerned, guided or instructed, to be gentle,
 humble, meek, louing, tractable, curteous and mercifull: by
 that meanes, winning & drawing our harts volūtarily, to
 loue him, followe him & embrace his will: then how much
 more are we bound to god, (y all the world sleeping in their
 sin, & wallowing in their wickednes) that it pleased him
 not to cōe vnto vs wth the sharpe rod, or wth the naked or
 scored sword to the slaughter: but to sende his deere sonne
 Christ in y^e humilitie of y^e fleshe to be like vnto vs: being
 such a true & gentle captaine & guide: so louing and boun-
 titfull a redeemer: so humble & lowly a teacher, so pure of
 demeanour & conuersation, as y^e he is the only & true lodestoe
 of loue, to drawe all men (which are of them selues stub-
 born, froward, disoainfull and wilfull) to y^e louing & abra-
 cing of him, therby the redier to followe his doctrine of e-
 ternall peace & saluatiō to vs ward: And therfore beholpe
 y^e abundāt loue & mercy of god, (who thus after so excellēt
 a meanes) seeketh to drawe vs frō our earthly corruptiō and
 frō the boōage of death to his heuēly grace & eternall king
 dome) we being of our selues a froward generation touch-
 ing godnes, in y^e sin did dwell in vs as a common rotte all
 mankinde if the God of mercies had not sent this our redee-
 mer

The glorious and beautiful garland

mer to cleanse and wash away our filth and foulness: and therefore let no man boaste of him selfe any thing, for wee haue nothing which wee haue not receiued of Christ, nei-
ther according to the saying of Ieremie.

Ieremie. 9.

Let not the wise man
reioyce in his wisdom

Let not the wise man reioyce in his wisdom, nor the strong in his strength: nor the rich man in his riches, but who will reioyce let him reioyce in Christ, who is our on-
ly saluation. Wherefore o ye soueraigne Kings & Queenes ye sweet Lordes and Ladies: ye louing fathers and mo-
thers, ye wise Maisters & mistresses, ye obedient sonnes and daughters, ye diligent and dutiefull seruants and
maides: reioyce and be glad and behold your king and pre-
cious Saviour Christe ryding into Ierusalem lowly and
humbly: and now arise and lyft vp your eyes of repen-
tance, to heauen: and reioyce and beholde how hee is rea-
dy to come in all glory and maiestie with all the powers
of heauen, to crowne you with glorious and heauenly
glorification.

Cast from your
hartes the euill
mantle of pride

Wherefore cast of from your hartes the euill mantell of
pride, disdain, arrogancie, haughtines, vnmercifulnes,
frowardnes, Sinne and vnrightheousnes: and put on the
mantle of Christes humblenes, lowlines, mercifulnes,
goodnes, holynes and rightheousnes: that you may meete
Christe with ioy and receiue the incorruptible crowne of
eternall glorie: for thus saith the Lord: I will set his do-
minion in the sea, and his right hand in the floodes, he shall
call mee: thou art my Father, my God and my strong sal-
uation, and I will make him my first borne, higher then
the Kings of the earth, my mercy will I keepe for him for
euermore, and my couenance shall stand fast with him, his
seede also will I make to indure for euer, and his throne as
the dayes of heauen: of whome hee sayeth, My seruant
whome I will giue for a witnesse, prince and captaine to
the people will I keepe to my selfe, hee is myne elect, in
whome my soule is pacified: I will giue him my spirit, that
hee

Psalme. 89.

Esay. 55.

Esay 52.

hee may shewe forth iudgement and equitie among the Gentiles: hee shall not be an outcryer, nor high mynded, his voice shall not be heard in the streets, a brused reede shall hee not breake, and the smoking flackes shall hee not quench, but faithfully and truely shall hee giue iudgement, hee shall neither bee ouer seene nor hastie, that hee may restore righteousness to the earth, for I the Lord hath called the in righteousness and do lead the by thee hand: therefore will I also defend and giue thee for a couenat of the people and to be the light of the Gentiles, that thou mayest open the eyes of the blynde, let out the prisoners, and them that sit in darknes out of the doungeon house.

In this the Prophet foretelling that Christe shoulde come in the fleshe doth shewe that by his meanes only we shall bee brought to an attaiment and peace with GOD the Father: expressing the perfection of loue and pleasure which GOD the Father hath in his sonne Christe, being one selfe same nature in another: according to Mathew.

Math. 3. 17.

This is that beloued Sonne in whome is my delight: and according to the saying of the Prophet David in the second Psalm: Thou art my sonne this day haue I begotten thee: and herein we learne that if Christe is so beloued of God, being God, according to the fortieth nine Psalm, the Father of heauen saith to his sonne: God: Thy seat shall be for ever, and ever: then how muche are we bound to loue, so beloued a God and Saviour to vs, giuing him all the praise, honor and thanks, evermore lifting by pure hands: for so great treasures of vertue and goodnes, for his cleernes of treuth and iudgement, for the light and brightnes of his moste holy and blessed doctrine for his aboundant sweetnes of his exceeding and bountiful loue toward vs moste miserable sinners, in that hee of his meere mercie and goodnes hath broughte vnto vs redemption

The glorious and beautifull garland

redemption and deliuerance out of the bondage of Sathan, sinne and death, calling vs to holynesse of lyfe thereby by imitating him, to be made by righteousness the sonnes of God, and partakers of the everlastinge kingdome: And further, the Lord saith, My seruant shall deale wisely therefore shall he be magnified, exalted and greatly honored, like as the multitude shall meruaile at him, because his countenance shall be so deformed and hard fauoured above the sonnes of men: yea, he shall haue neither beautie nor fauour, when we look vpon him, there shall be no fairnes in him, we shall haue no lust vnto him, hee shall be the most simple and dispised of all, (which yet hath good experience in sorrowes and infirmities) but wee shall reckon him so vile and base that we shall not regard him: how be it of a truth hee only takes away our infirmities.

Whereupon consider according to Paule that Christ both make him self of no reputation and taketh vpon him the shape of a seruant, and became lyke vnto man and was found in his apparell as a man: and that he abasing him self (in respect of all worldly wisdom) was of the world according to the wisdom of this world dispised, scorned and scorned at: he being himselfe very wise in himselfe and the fountaine therof: and he being beautie it selfe and the Author of all beautie and fairnes, would he shewe him selfe without beautie and fauour: to condemne the vanitie of fleshly beautie, and extoll the excellencie and worthines of the spirituall and heauenly beautie of the soule: wherefore O ye Children and Daughters of men, yee are become so nyce, so arrogant and coy because of your faces and so proude of your beauties: Come from your vaine looking glasses: and beholde, heere, I offer vnto you the bright shynning glasse of all excellencie, euen Christe your King and Saviour the Author and Giuer of all beauties and godlynesse: to beholde him, being without fauour and fairnesse, being lowely, meeke, and most humble, being:

The contempt
of fleshly beautie

of mans glorification.

being simple and not gorgeous: how hee condemned and
dispised your vaine fleshly pleasure and gaynes: euen in
the cleere example of his owne person, giuing you him-
selfe, for a rule: that you reioice not in apparell, nor
vaine conceaue of your vaine flesh, and outward comli-
nes of nature, but onely in the beautie of your soules, by
adorning and decking your inward man with all spiritu-
all rayments of holines and precious ornaments of righ-
teousnes, which will neuer decay: whereas the flesh and
all that pertaine to his furniture, is (as S. Peter saith) as
grasse, and all the glorie of man is as the flower of grasse: Pct. 1. 1.
the grasse therof withereth, and the flower fadeth away,
but the word of God endureth for ever.

Moreouer the prophet saith, that we shall dispise him,
and yet he beareth our paine, and we shall so contemptuous- Esay. 53.
ly thinke of him, as that we shall iudge him, as though he
were plaged and cast downe of God, whereas he notwith-
standing shal be wounded for our offences, and smitten for
our wickednes, for the paine of our punishment, shall bee
laide vpon him, and with his stripes shall we be healed. hee
shall be pained and troubled and shall not open his mouth
he shall be led as a sheepe to be slaine, yet shall he be as stil
as a lambe, before the shearers and not open his mouth, he
shall be had away, his cause not heard. and without anye The prophesie
of Christes
death.
iudgement, whose generation yet no man may number,
when he shall be cutt off from the ground of the liuing,
which punishment shall go vpon him for the transgressi-
on of my people, his graue shal be giuen with the condem-
ned, and his crucifying with the theeues, whereas hee did
neuer violence nor vnright, neither hath there beene anye
deceitfulnes in his mouth, yet hath it pleased the Lord to
smite him, with infirmity, that when he had made his soule
an offering for sinne, he might see long lasting seede, and
my righteous seruant saith the Lord: shall with his wise-
dome, iustify and deliuer the multitude, for he shall beare

The glorious and beautifull garland

away their finnes, therefore will I giue him the multitude for his part, and hee shall diuide the strong spoile, because he shal giue ouer his soule vnto death, and shal be reckoned among the transgressors, which neuerthelesse shall take away the finnes of the multitude and make intercession for the misdoers: here it is plaine and manifest to be seene, of all Jewes, and Gentiles, Heathen, and Turkes, how evidently Christ was prophesied of, by Esay: that all men may well know (that hath desire of eternall life) that hee it is in all tokens whom the Jewes haue put to death (being the first promised seed to Abraham) for the prophet declareth the order of his iudgement, the maner of his death, euen to be crucified with theeues: in al points as his persecutors and Jewes did handle and intreate him moste barbarously and hardly, being an innocent lambe.

Of Christes
death.

Math. 26.

Luk. 23.

Mark. 15.

Iohn. 9.

Wherefore touching the contemptuous disdainfull and reprochfull handling of Christ vnto death, they came to apprehend him in the garden (like furions enemies) with clubs and staves: they rent and teared his clothes. he was tossed among the high priests and scornful pharisees, then hasted away to the iudge, there beset with false accusers, budling vp false witnes against him: then passed ouer to king Herod, there dispited in most abiect maner of him & his soldours: then brought again befoze Pilate, & heuily reuiled & oppressed with the spite and hatred of y^e Jewes, crying: crucefige, crucefige, then (like barbarous tyrants, and sauage beasts) void of all mercie and humane tie, spitted on his face, & buffeted him with fistes, with railing, raging, mocking and disdainning him wth scoffes, gripping him with bonds: scourging him with many stripes, crowning him with sharpe thornes, putting a reed for a scorne in his hand: thus compassing him about with al reproch, then hasting him to his death, making him to beare his crosse, nailed his tender flesh, wounded & pearced him and crucified him betweene two theeues, wagging their head

heads at him in most dispitiful maner. And thus was the
king of glorie crucified, being obedient to y^e crosse, and hu-
ble vnto death, and pacient to indure the hard speakinges
of sinners against him, and yet praying to god for them, &
thus was he a pure vndefiled lambe, wounded for our of-
fences, his precious blood shed for our sins, by which hee
tooke away the curse of the law from vs, and made vs at
an attonement with God, and brought redemption to the
world. Therefore al ye people of the earth, I cal you here
to the presence of Christes death, to behold what he hath
suffered for you vpon his great loue. Therefore let your
eyes gush out wth teares, and let your harts make inwarde
sorrow and lamentation for your sins, repenting, for his
kingdome againe is readie at hand: therefore examine thy
hart, where, and what is, and ought to bee thy loue again
to Christ, hat hath thus bought thee with his tender
blood and prepared for thee everlasting life: so that looke
into thy selfe, how faithfull, thankfull, and louing thou
oughtest to be for such his goodnes toward thee: for scarce
will any dye for a good man, but Christ dyed for thee, be-
ing both vngodly, a sinner and an enimie: to purchase to
thee everlasting life: (D) what abundant loue is this?
And wilt thou be therefore vnthankfull? When wo be to
thee that art (more) then vnmaturall, more then vnkinde,
and more the hard harted. Alas where art thou, thou fre-
ward Jewe: that vpon obstinate enmie, wilfull blindness,
and of an vnmmercifull mind, diddest dispise y^e king of glo-
rie: And will not you, now, (ye people) from age to age,
take example to beware how you seale your hartes with
the hard ware of a Jewes wilfulnes, hardnes and blind-
nes againe? Now then, that this day you heare his voice,
(the very voice of your good shepheard that gaue his life
for his sheepe) harden not your harts (as your fathers did
in y^e wilderness) & so could not enter y^e land of rest and pro-
mise: no more shal you enter Christes kingdom, vnles ye

How the kinge of
glory was cruci

The glorious and beautifull garland

receiue his gospell with true loue and faith toward him. Wherefore do not crucifie Christ againe in thy hart by obstinate Sinne, by wilfull blindness, and carelesnes: like a Ielo and Turke, despising the humanity of Christ that was so humble: by being malicious and unkind to him that is so good: by being cruell and froward to him that is so mercifull: by enuying and persecuting him that is a pure innocent, when as (in mans wisdom) it is wickednes to scorne the good, cruelty to deale hardly with the simple and innocent: foolishnes to iest with holy thinges: madness to hate him that fourth: lewdnes to refuse good doctrine: and wicked furiousnes to reiect and make light of saluation: therefore awake, and beate downe thy churlish hart, thy pernicious nature, and stiffe conceit, and put on louing kindnes and mercy, faith and hope, and be quick in will and mind to receiue Christ, and be constant in retaining him: and so let thy loue be sure and stable toward him, for no treasure is of so great certaintie as the perfect and immouable loue of Christ, who standeth at the doore of thy hart and knocketh, and if thou wilt heare his voice and open thy hart to receiue his wordes, he will come in and sup with thee, and thou shalt so: so entertaining him and his righteous doctrine, sup with him at his heauenly table of everlasting benediction and blessednes.

Thus perswade thy selfe, that no man loneth thee more intirely, nor regardeth thy saluation more tenderly then Christ doth, and seing we confesse by nature, that loue is allured by nothing so much as by loue, then O thou earthly man and vnthankfull hart, loue Christ againe (for thy soules health) that so aboundantly loneth thee. So that let neither the pompe of this worlde, nor pleasure of fleshly delightes, nor kindred, nor countries, or nations, nor profession, nor condition of liuing, nor causes diminish thy loue from Christ, and from thy brother or neighbour for Christes sake: Seeing there is one father of all

Reu. 5.

The loue of
Christ passeth
all things.

all whome wee are taught of Christe, to call father dayly, which will acknowledge thee to bee his chyld, if thou like wise acknowledge all his chyldren to be thy brethren.

Wherefore learne loue, patience and mercy by Christe, that in whatsoever estate you be, to bee therewith contented, holding fast the faith and patience of Christe, being

*In what State
ever we be in let
us be content*

assuredlye perswaded that the ready and compendious way to come vnto Gods fauour, is to loue and embrace Christe and his woord with a pure and faithfull hart, and to loue one an other, for if we loue one an other sayeth

Phil. 4

John: God dwelleth in vs and his loue is perfect in vs, for he that loneth God must loue his brother also, though

Iohn. 14

he be an enemy: for sayeth Christe, loue your enemies, blyss them that curse you, do good to the that hate you. And in so dooing, we shall follow the example of our Sani-

Math. 5

our Christe and be Gods Chyldren in conuersation of holynes and goodnes. And thus Christe the Authoz and fini-

sher of our redemption, hauing performed his Fathers will by preaching first him selfe the Commaundements

of his Father, and by diuers signes, woundes and miracles done according to his will to confirme the power of his Father, did in his fleshe offer by prayers and supplica-

Hcb. 5

tions with strong crying and teares, vnto him that was able to saue him from death, and was also heard because of his goodynes, and now vpon the Crosse yelded by his

soule into the hands of his Father, who reysed him from death, and he is ascended vp to heauen, and is set on the right hand of the Paestie of the Father, according to the saying of the Prophet.

The Lord sayd vnto my Lord, sit on my right hand till I make thy enemies thy footestool: Wherby conceine how

Palme. 10

Christe beinge promysed afore by God and his holy Prophets in the holy Scriptures to come of the seede of Abraham as pertaining to the fleshe, and declared to be y sonne of God with power of the holy Ghoste that sanctifieth,

E.

was

The glorious and beautifull garland

near borne of the Virgin Mary by the embracing of the holy Ghoste, (the holy Virgin being eternally appointed to this great mystery to be the Mother of Jesus: for the invincible power of the Godhead did ouer shadowe the whole body and mynde of the most holy Virgin without any hurt or detriment of her chastitie) so that the worke of his conception, was not of man but of the holy Ghoste by the incomprehensible power of inspiration, for saith the Lord by Esay: Beholde a Virgin shall be with chylde, and shall bring forth a sounne, and they shall call his name Emanuel God with vs: and so the Angell sayd to Ioseph, that which is conceived in her, is of the holy Ghoste, shee shall bring forth a sonne and thou shalt call his name Iesus, for hee shall saue his people from their sinnes, hee shall be great & called the sonne of the highest, and sonne of God, and the Lord shall giue vnto him the seat of his father Dauid, and hee shall reigne ouer the house of Iacob for euer and of his kingdome shall be no end, euen as hee promised to our fathers Abraham and his seede for euer.

So that wee haue such an Advocate with the Father, (Jesus Christe the mercifull) as hath put down through his death and passion the deuill that hath the Lordship ouer death, and hath spoiled rule and power and triumphs ouer them in his owne person, and hath naged the curle of the law to his crosse and hath caried captinitie captiue vp to heauen beeing their set down on the right hand of God, being able to saue them that come to God by him, seeing he euer lyueth to make intercessions for vs, who with one offering made perfect for euer they that are sanctified:

Wherefore wee may clearly as by the light of the sun beames see & conceiue that they doe lay another foundation (then the Apostle Paul doth here lay) that teache the people to vse any other Advocate or intercessor then Christ, or to vse intercessors to Christ, which euermore is himself an intercessor for vs whose we know apparently by euident.

Esay. 7

Math. 1.

Luk. 1.

Colloss. 3.

Heb. 7.

Heb. 10.

ident scriptures; that he lieth and is with God in glory
their making intercession for vs, & able to doe it by power
of his victorie, and because he euer lieth and was ordain-
ed to that eternall misterie, for it is written, that þe whole
kingdome doe lye on his shoulders, the paines of our sins
rest vpon his woundes and stripes, and our whole redemp-
tion is only by him, so that it repugneth against Chyestes
glory, (who is crowned with glory and honour for suffe-
ring death for vs) to offer intercession and meditation to
Saintes, to pray to Ladies and Churche-wardes and to wa-
der a pilgrimage to offer to picture images of Saintes,
which is strong delusion and horrible abomination, and
very stubble and straws of a strange foundation of erro-
nious doctrine, perniciously sowne among the people which
the Lord in one day shall consume with fire.

And besides seeing we are made perfect with one only
offering made by Chyeste him selfe through the spirit that
sanctifieth, then consider from what foundation those vain Heb. 10.
erronious masses doe come and be not deceived with the:
for Chyeste hath once offered him selfe a sufficient sacrifice
for vs the iust, for the vniust, for to bring vs to God whose
blood clenseth vs from all sinne, for Chyeste hath deliuered
vs from the curse of the law, and was made accursed for
vs, that the blessing of Abraham might come vpon the
Gentiles: Therefore let vs be thankfull and pray only vnto Gal. 3.
God by Chyeste and vse no other intercessors of our owne
conceites imagined: but let vs consider how much God set
teth out vnto vs his abundant loue that while we were Pet. 1.
enemies & sinners, his only begotten sonne Iesus should
dye for vs, being killed as pertaining to the flesh & quick-
ned in the spirit, who thus suffered for vs (to reconcile vs
to God) and yet did no sinne, neither was there guile
found in his mouth, who when hee was reuiled, reuiled Pet. 2.
not againe, when hee suffered, hee threatned not, but
patiently committed and deliuered the only cause vnto him

The glorious and beautifull garland

May. 33.

Eph. 2.

that indgeth righteously, and thus his owne self bare our
sins in his body on the tree. ¶ Wee should bee deliuered
from sinne and lyue in righteousnes, for whosoever doth
truely and purely looue Christe and embrace the faith of
his Gospell can not but do the workes of righteousnes,
and obedience (lyke to righteous Abraham) otherwise
perswade thy conscience and be not deceined in thy conceit
but that thy loue to Christe is colde, faint and brittle, if
thou hast embraced the knowledge and faith of the Gos-
pell and yet dost not the workes of righteousnes and ho-
lynes: for then thou art yet carnall and not spirituall, ha-
uing not yet crucified the olde Adam: wherfore consider
that by grace wee are made safe, through faith, and that
not of our selues, for it is the gift of God and cometh
not of workes, least any should boast him self, for we are
his workmanship created in Christ Iesus vnto good workes
that wee shoulde walke in them, so that none can loue
Christe in purenes of hart, but that of verie force hee will
walke in good workes as thinges that are impossible to bee
seperated from him that is sanctified with the spirit of a-
doption and grace, for as Christ is the fountaine of all ho-
lynes and righteousnes, and of all grace and goodnes: so
it must needes followe that whome Christe hath sancti-
fied with his spirit, that they must of necessitie do the
workes of grace and righteousnes: so long as they labour
and indouour to be renued and confirmed in the spirit of
grace, which wee receiuing and takeing of Christe, must
of force confesse, that without it wee haue no power to cru-
cifie our fleshe and to resist sinne: and therfore by it, wee
haue power to mortifie our earthly members and to do
the workes of righteousnes: whereby it is moste euident
and plaine, that by the grace giuen by Christe through
faith, wee may assuredly and boldly perswade our selues
that wee are only iustified and saued.

Therefore

Therefore with the Father he is God the Father of our Lord Jesus, which through his abundant merits, begat us againe, to a lively hope, by the resurrection of Christ from death, to enjoy an inheritance immortall and undefiled, reserved in heauen for us, after which the prophets inquired and searched prophesying of the grace that should come unto us, by the spirit of Christ, which testified before, of the passions that should come unto him, and the glorie that should follow after, for by Christ we are made spirituall and not carnall, whose spirit doth certifye our spirit, that we are the sonnes of God, and heires annexed with him, who was ordained before the world was made that by him our faith and hope might be in God, so that our iustification come not by the deedes of the law, but by the faith of Jesus Christ according to Paul. God hath from the beginning chosen you to saluation through sanctifying of the spirit, and through the beleewing of the truth, wherunto he called you by the gospel; for Christ is the end of the law, to iustifie all that beleene; Walk'ing not after the flesh, but after the spirit, for what sower a man soweth that shall he reape: if he sow in the flesh, hee shall of the flesh reape corruption: but if he sow in the spirit, he shall of the spirit reape life everlasting: for they that are Christes, haue crucified the flesh with the appetites and lustes thereof, for Christ hath called us to holynesse, and not to uncleannes, and hath called us out of bondage into libertie: from the curse of the law unto grace: from darknes to light: from death to life, from the spirit of feare to a lively hope: from a earthly mansion to an heavenly kingdome, from transitorie glorie, to everlasting glorification: therefore stand grounded and established in faith, not moued away from the gospel, but stand fast in the lively hope to obtaine the glorie that cometh by Christ, being vnfaignedly perswaded that there is no damnation to them that are in Christ Jesus, walking after

Pet. I. 11.

Theff. 2. 13.

Rom. 8.

Gal. 6.

Gal. 5.

Rom. 8.

The glorious and beautifull garland

Eph. i.

Rev. i.

Mark. ii.

the spirit, and having their confirmation in heaven. For
Christ our saviour sitting now in the right hand of God
in his maiestie, was before the world was, by whom wee
are predestinated heires, according to the purpose of him
that worketh all things, after the purpose of his owne
will, that through his gospel, should be brought life and
immortalitie, to all that do beleene in his sonne Iesus
Christ the seede of promise to Abraham, who now is de-
clared openly whom we looke for to come shortly in the
glorie of his father and all holy Angels with him, in all
power and maiestie. And that all eyes shall see him, and
they also that pearced him so that all kindreds of the earth
shall mourne when they behold Christ coming in the
cloudes, to reward euery man according to his deedes:
therefore it becometh us to watch and pray, and to become
new creatures, thereby making our election sure, by hol-
ding fast his gospel in a steadfast faith, by walking after
righteousnes, that we may overcome and be found faith-
ful at the appearance of Christ coming in glorie, that
we also may be crowned with glorie ioyfully, saying: Bles-
sed is the kingdome that cometh in the name

of him, that is Lord of our Father Da-
uid, Hosanna: in the
highest.

Blessed be God the Father of our Lorde Iesus
Christ which hath blessed vs, with all maner of
spirituall blessings in heavenly things by Christ, (ac-
cording as he had chosen vs, before the foundation
of the world was laid, that we shoulde bee Saintes
through loue, who ordained vs before through
Christ, to be heires vnto him selfe, according to the
good pleasure of his will, to the praise of the glorie
of his grace, wherewith hee hath made vs accepted
through the beloued Iesus, by whom wee haue re-
demption through his bloud euen the forgiveness of
sinnes, according to the riches of his grace. Therefore
to him be all honor and glorie world without end,
Amen.

Ephes. 1.

Ephes.

Blessed be God the Father of our Lord Jesus
Christ which hath blessed us with all manner of
gracious blessings in heavenly things by Christ (ac-
cording as he hath chosen us before the foundation
of the world) in which we should be Saints
through Jesus who ordained us before through
Christ to be holy unto him self, according to the
good pleasure of his will to the praise of the glorious
of his grace, wherewith he hath made us accepted
through the beloved Jesus by whom we have re-
demption through his blood even the forgiveness of
sinnes according to the riches of his grace. Therefore
to him be all honor and glorye world without end.

Amen.

THE GLORIOUS

and beautiful garments of mans glorification.

How man shall bee changed at the bounde of the laste troump, from mortalitye to immortallitie, and from earthly nature to an euertlasting nature: and appeare before the iudgement seat of Christ, to be rewarded according to his deedes, eyther with eternal reprobation, or els with euertlasting glorification.



Such is the eternal ordinance of the Almighty God, touching our salvation, in his Sonne Jesus Christ: that all men ought too knowe that as by a man came death, so by a man come the resurrection of the dead: for as by Adam all dye, so by Christ shall all bee made alyue: according to John.

The houre shall come in which all y are in their graues shall heare Christs voice, and shall come forth, they that haue done good to the resurrection of lyfe, and they y haue done euill to the resurrection of damnation: as the Lord sayd by the Prophet: Those that be dead will I raise up againe from their places, y bring them out of their graues and they that sleepe in the dust of the earth shall awake some to euertlasting lyfe, some to perpetuall shame and reprobation: as it is in the Acts, that the Lord hath appointed a day, in the which he will iudge the world according to righteousness, by that man Christe, whome hee hath appointed and hath offered faith to all men, after that raysed him from death: to whome (saith John) the Father hath committed all iudgement, because that all men should

honor

John. 5.

Eldrae. 22.

Daniell. 12.

Acts. 17.

Ihen. 5.

Reue. 1.

Tim. 2. 4.

Pet. 1. 4.

Rom. 2.

Heb. 4.

our soules shall
be weighed upon the
ballance of the
righteous Judge

John: the sonne then as they knowe the father that into
forever leaueth whole enuoyed and beleeue on him that
sent him, hath everlastinge lyfe, and shall not come to dam-
nation, but is scaped from death into lyfe, for he only hath
the keyes of hell and death and shall iudge the quick, and
the dead at the appearing of his kingdome. were all shall
be brought before the iudgement seat of a iustice, and eue-
rie one give accomptes of him selfe to God: for the time is
come that iudgement must begin at the house of the Lord
consider therefore, what kinde of people we ought to be
in conuersatio of lyfe, seeing the righteous iudgement of
God, shall be opened, which will reward every man with
praple, hono: and immortalite, that hath continued in good
doing: and unto them which hath been unfaithfull, disobeying
the truth, followinge iniquitie, shall come indignation,
and wrath, tribulation and anguish, upon the soules of eu-
rie man: for there is no partialitie with God,
but dooeth iudges without respect of persons according to e-
uerie mans workes: as shall appeare at the com-
ing of the Lord when God shall iudge the secretes of men by Iohas
Counsell according to the word: when his iudgement shall be
before his glorious and shining maiestie, that every man
maye scape according as he hath sowed. whereupon we
are more carefully to take into our owne consciences, what
shall be weighed upon the ballance, by
the righteous Judge, whose eyes are as
a flame of fire, that searcheth out the ground of our hartes,
and knoweth the secret meanings of our mynches, and iudge-
th all the thoughts and intents of man, to whom all
things are naked & bare. neither is there any creature in-
visible in the sight of him: who will necessarily to to re-
compence every man according to his workes: and ac-
cording to the truth of his counsell and imagination: show-
eth that this generall refection of our inuincible apperance
before that Court regall, which God will hold with all
sinners from the last iudgement, in the same

Looking of mine glorification.

according to those who say that. He shall come
 with his angels in flaming fire, rendering ven-
 geance unto them that know not God, and to them that
 obey not the gospel of our Lord Jesus Christ, which shall
 be punished with everlasting damnation, from the pre-
 sence of the Lord, and from the glory of his power, when
 he shall come to be glorified in his saints, and made mar-
 cedons in all them that believe: therefore have I written unto this
 precious elect of the Son of God, and remember this day
 with trembling and repenting: knowing how miserable
 these sinners were, that continued in wickedness, and
 rose up from day to day, till the flood came and took
 them off from day to day, till the flood came and took
 them off, and overthrewed, & galled into their throats: Gen. 7.
 and how lamentable the sinners were that, about of
 Sodom and Gommorah, in the lusts of the flesh, and plas-
 sure of the world, and in the lusts of eating and drinking,
 and furious life, even till the fire and brimstone came
 down from heaven and consumed and burnt them up,
 most miserably and cruelly: but now behold, there is com-
 ming without sin, of fire and brimstone, of flames
 of fire, clouds of smoke, and burning plagues of paine,
 at this day, when all the frame of this world shall be on
 a fire, and the Lord shall say, depart ye, curled into everla-
 sting fire, therefore turne unto me (saith the Lord) and I
 shall turne unto you, and be to come again (for people)
 since sinning in sinne, or rather no longer in your ear, Zech. 1.
 will listen, and in a holy spirit walking with you, from
 the filthy and base conversation, but awake, and rise up
 to Christ in holiness of life, knowing that you are redee-
 med with his precious blood, as of a lamb without blemish and
 without spot, that you may be found unto him, honour
 and glory at the appearing of Jesus Christ: when ye shall
 give account unto him, who shall come with all power, Pet. 1. 16.
 to judge the quick and dead, for which cause ye ought to
 awake out of sinne, and sit downe upon the land of repen-
 tance.

Remember the day
 of the Lord

Awake

denunciation of judgement from God & from his kingdom of
heavenly glory it shall make that day of sentence and
judgement of death given by Christ to be most terrible
marvellous and fearful

Notwithstanding there is no cause why any man should
fear this fall so that he persevere in the christian faith
& god himself a sure refuge and anchor although great that
be the feast of a marvellous day of wrath when Christ shall
appeare himself suddenly & unveiled for from an hidden other
manner of a flash of lightning he shall be revealed to a wicked world
shall be cast into everlasting fire: a most amiable & lovely
to godly persons which shall be called to the fellowship of
heavenly kingdom: for the Lord will let none of his cho-
sen be away but be shrouded under the protection of his
Angels: for it is written the angel of the Lord carrieth a
horn: then they shall fear him & delivereth them, yea hee will
comfort them even when that sorrow and sore perplexity
of mind and heart of desperation shall go as a quail and
down over all nations: & the people of the earth shall con-
fess and praise him as people of an other world for fear
of beholding the terrible stroke of God: the powers of he-
aven to move contrary to their creation, & the earth shake
and reel: the sea boyle and swell with most dreadful ru-
ring: & the firmament of heaven shal be ready to behold the
whole brimfull world and all the nature of things ready
to be shaken in sunder like an earthen pot when the light
shining shall bring the fountaine of the light of the earth &
firmament that with so many darkness cover his face, that al-
ding the brightness with their blindness, because they would
not see, follow & embrace & ever lasting for a lantern of
world Jesus Christ & the moon that give no light, and
stars fall, which hath bene so many hundred yeares asse-
mbled to the firmament: Then the glorie of God shall come
& his face burne that no man can abide it, and shall set by
the power of his voice, an angry countenance

He that believeth
needeth not
fear

Psal. 34

Esa. 34

The glorious and beautiful garland

Ok. 9.

colled with ell
van about 1120
10120

Exy. 6.

42. 129

knocks before the
ore be Shute

Math. 25.

with a continuing fire: then the angels shall burn as the
scourge of the host: and shall say to the mountains re-
turn us, and to the hills fall on us: bearing the fire of Gods
indignation now kindled over the whole world, abiding
to be quenched in the flame thereof: to purgall all the nations
of the world: and to burn their breasts: according to the figure
of the flame of man: which being like a universal tropic
shall come down on mens hearts: when the Jewes
shall see upon them their ancient enemies, and the Gentiles shall
see the marks of the cross which they laughed to scorn
in they shall see the flame of hell upon them: they shall see
coming on high in the clouds of the sky with a great
armie of Angels: who cometh out of his place to visit
the wickednes of them that dwell upon the earth: and who
shall abide in: then shall they be put to the roots of
the trees, so that every tree that hath not brought forth
good fruit shall be hewn downe and cast into the fire:
where fire and brimstone, storme & tempest shall be: their
portion to ever: which obstinate sinners have heaped
upon themselves despising the goodness, patience and long suf-
fering of God: which sometimes he uses in their life time: to
call them continually to repentance: but then shall it be
too late to answer, when the voice shall be shut, and too late
to cry for merke, when it is the time of justice: for hee
shall thus come (according to spach) in his glorie and
all the holy Angels with him: and then sit upon his seat
of judgement: and all nations gathered before him, seper-
ating the one from the other, (as a shepheard divideth
the sheepe from the goates) and shall set the sheepe on the
right hand, and the goates on the left: and then shall hee
say to them on the right hand: Come yee blessed
children of my father, inherite the kingdome prepared for
you, from the beginning of the world. And then hee shall
say to them on the left hand: depart from me ye curst, in-
to everlasting fire, which is prepared for the devils and
his

his angels: wherin the last is sitting before our eyes the
glorious maiesty of Christs coming, and the effect of
his coming may serve to prick all mens hearts even to
bled for sorrows of their sinnes. to think upon this fearful
sentence of Christ who thus commeth as saith John Bap-
tist, with the fanne in his hand, and will purge his flour
and gather the wheat into his barn, leaving the righteous
and the chaffe which are the wicked, he will burne with
unquenchable fire: by which we plainly see the separation
of the good from the ill: with the deserts and rewardes of
bothe parties, and with the whole manner of the latter
iudgement which no people high or low shall escape: for
all things in heauen and in earth, (according to Paul to
Ephesians) shall bee gathered together in Christ: and
Christ as a iust iudge shall deuide them into two parties
and will shew vnto bothe a iust cause of his iudgement:
that the iust may knowe with what well doinges, they
haue attained so great felicitie and loye: and the ill may
knowe with what offences they haue deserved euermore
punishment: for Christ shall say with a mynde and merry
cheare, to them which hath done the deedes of righteous-
nes and mercy, for his name sake. Come yee blessed of
the Lord inherit the kingdome, and be clothed with your
heauynly mansion.

Math. 3.

Eph. 1.

Math. 25.

Wherefore stirre vp your hartes to embrace this joyfull
voyses of voyces, which hath power to kindle and inflame
all humble hartes to run after godlines, with all lone pow-
er and might of the soule, (without wearynes) to obtaine
the ioy of Christs kingdome: for which cause, stoppe not
your eares, harden not your hartes, followe not your lusts,
dunt not after worldlynes, but thurst after righteousness,
and walke in the narrow way: and guyde the feet of thy
conscience in the holy path that leadeth and conducteth to
this eternall saluation and moste blessed Cittie. the ioye
whereof

Eph. 1.

The glorious and beautifull garland

Cor. 1. 2.



godly
shalbe crowned
with mortality

Cor. 2. 5.

Reue. 3.

whereof is so superabundant: the glory so triumphant: the
blessings so heavenly: the pleasure so sweet: the treasure
so exceeding: the place so incomparable: that the eye hath
not sene, nor the eare euer heard, nor the hart could e-
uer thinke: the ioye which is prepared in heauen for vs:
for such is the inheritance as to bee made the glorious
sonnes of G D D, crowned with glorie and immortali-
tie for euer: where death is chaunged to euellasting lyfe:
nakednes clothed with Gods brightnes, sorowes turned
to perpetuall ioy and all our infirmities are chaunged in-
to eternall and incorruptible happines. In respect wher-
of sayng we knowe of a certaintie, that if our earthlye
mansion or corporall presence, wherein wee now dwell
were destroyed, that wee haue a building or Cittie or-
dained of G D D, being an habitation not made with
handes, but eternall in heauen: the bery kyngdome of
Christe and rest of G D D, for which we should sigh
and grone, desiring to bee clothed with our mansiō which
is from heauen: but yet we must bee here clothed, and
not naked as men without god lyfe, for as long as wee
are in this tabernacle and world, wee shoulde sigh with
the sobbes of true repentance and grone with the grieffe
of godly sorrow, abhorring sinne and wickednes: in that
wee would not be found unclothed, but would be clothed
honorably with the garment of righteousness, that mortallitie
might be swallowed up of lyfe. As to the obtayning wher-
of Christe counsell vs to buye of him golde tryed in the
fyre, that wee may bee riche, and to buye of him white
rayment that wee may be clothed (which is treuth and
righteousnes) that our filthie nakednes doe not appeare,
as if wee were sett in the corruption and lustes of the
olde Adam: thereby endangering our selues because we
neither looke for the garments of Godlynes with pure di-
ligence and loue: nor knock with the hand of stedfast &
unfeigned faith: nor aske with deuotio of sincere prayers,
the

The giftes of his grace to bee found at the great marriage,
of the Kings sonne; without our wedding garments, and
so subject to the ministers of Gods wrath, who shall bee
commanded and charged to binde vs hand and foote,
and to cast vs moſte dreadfully into utter darknes.

Whereupon print and establiſh this for evermore in
thy hart, how greivous and lamentable it ſhall bee, a
boone all griefes and sorowes, when Chriſte ſhall ſay
to his Reapers, or miniſtring Angels, Take thoſe cur-
ſed, binde them like ſares in ſheaves, to be bent: And
alſo print it in thy hart and mynde (as in a rememb'ring
Booke) or looking glaſſe how heauie and lamentable a
riſe it ſhall bee to beholde the looke of Chriſte, when his
lippes ſhall wagge with ſarie and indignation, and his
tongue ſpall ſpittle out, the fierie ſteamies of a waſting and
conſuming fire when hee turneth to them that ſtand on
the left hand with dyrefull and terrible voice, ſaying,
Get away from mee you curſed and execrable of my Fa-
ther, which are workers of iniquities and regarded not
righteouſties: departe you to fire which neuer ſhall bee
quenched, which is prepared for the devill and his An-
gells. (Wh) conſider how ſorowfull and heauie ſhall
this departure bee, into all heauines ſcom whence, you
ſhall neuer bee returned, nor pittied, how bitter and
greivous ſhall that ſentence bee, how lamentable ſhall
thoſe curſed ſoules bee, which ſhall neuer againe
be comforted: that muſt forſake the preſence and ſight
of Chriſte for ever: that muſt bee deprived from heauen
from joy, from all pleaſure for ever: that hath loſt the
glorious and renowned inheritance of new Jeruſalem
for ever, hath loſt ſ hapines which others enjoy for ever:
and now are departed into bitter torments greivouſlye
to bee veted for ever. What a loſſe is that (O wretched
people) & what a paine is this, you may ſaunt to think it.

Math. 13.

Math. 25.

note this sentence

And

The glorious and beautifull garland

awake ye drunkards

and therefore awake ye drunkards and wepe: mourne and howle all ye gnostes and wine sippers: least you go with Clau, from your byt bright, and sup the pottage, & wine dregges of hell fire: & ye uncleane persones come to the waters of lye and washe you cleane, and cleanse your corrupted parts, by washing away your euill thoughtes, wicked lyes and unfull words in the blood of Christe, by true repentance and newnes of lye, least you be cast hedlong from the inheritance of heauynly pleasure, into the filthie lake of perpetuall sorowe and miserie: and all ye Inhabiters of the earth strue against sinne, and cast from you the fellowship of Apocryffe, enuy, pryde, couetousnes, with all other sinnes, and cut of from your hartes the cloisters of euill thoughtes and the branches of wicked imaginations, that you may bee founde worthy at the great day of the L. D. D., to bee translated into the kingdome of glorie.

The terror of the
day of Judgment

Wherefore consider the terroure of the day of iudgment and beholde how all kyngdomes doo stand shaking and be-
wailing before the iudge: that it may induce us to teares, for to come on that day: when shall bee, some that make great, lamentable and euerlasting separation: departing of the elect from the damned: and this departing shall be such, as that the one parte shall be cast into hel into the fire that neuer halbe quenched, out of which no smoking teares can reliefe be, where (sayth Mark) that the worme dyeth not, and the fire neuer goeth out: when shall be humbled that heauie voice: Woe be to you that are riche, for you haue therein your consolation: woe be to you that are full, for you shall hunger: woe be to you that now laugh, for ye shall weale and weep: and the people shall heare that voyce of terroure and wretchednesse, saying: Woe be unto thee Chanaan, thou bee to thee Bethsaida: which is little regarded and esteemed the myracles and the doctrine doone in thee, which

Mark. 9.

Luke. 6.

Math. 11.

which if they had bene done in Tyre and Sydon, they would haue repented in sackcloth and ashes. Therefore I say to thee, it shall be easier for Tyre and Sydon at the day of iudgement, then for you. And wo be to thee Capernaum, which art lift vp euen to heauen, (being so proud) thou shalt be brought downe into hell, for if the miracles and doctrine done in thee, had bene done in Zedome they had remained vnderstroyed till this day: therefore it shall be easier for the land of Zedome in the day of iudgement then for thee: wherefore beware ye careless people howe you refuse the doctrine of Christ, least you heape to your selues an hard iudgement at the day of the Lord: make ye readie that you may go by to the house of the lord, and to the house of the God of Jacob, and walke in his pathes for Christ hath sold signes, wonders, and tokens of his coming. And he hath sent you many a Jonas, to recall you to repentance, and to teach you his doctrine of saluation. therefore turne to God, least that Synne rise in iudgement against you and the wo of Bethsaida ouertake you: for as it happened in the time of Noe, so shall the coming of the sonne of man be, they ate, they dranke, they married wiues and were married, euen vnto the same day that the flood came and destroyed them all: like wise also as it chanced in the daies of Lot, they ate they dranke, they bought they sold, they planted, they bilt, and euen the same day, that Lot went out of Zedome, it rained fire and brimstone from heauen and destroyed them all: And after these examples, shall it be in the day, when the sonne of man appeareth, and then two shall be in bed, the one receiued, the other forsaken, two grinding at the mill, the one receiued, the other forsaken. Therefore harke, O earth, and ye inwellers of the earth, to this terrible day of the Lord, yea cast off your mantle of securitie, and slacknes, and open your blunt hartes and dull eares, giuing a carefull eare to the sentence, which the Apostles

Egy.

note

Luk. 17.

open your blunt hartes

The glorious and beatifull garland

Math. 19.

Math. 25.

Reuel. 11.

1. Cor. 6.

Saint Iude.

Reuel. 14.

See line, that shall be with Christ in judgement) saying,
 like & call the unpittiable servant into utter darknesse.
 And John & Paul sayth, That all uncleane persons that
 worke abominations, and yes, the fearefull unbleeving
 murderers, whozemongers, sorcerers, Idolaters, coue-
 sons, drunkardes, extortioners, theenes, weakelens, cursed
 speakers, & enuious persons, continuing to death without
 repentance from the bottome of the heart that haue their
 part in the lake, which burneth with fire and brimstone,
 which is the second death, for as the tree falleth, so doeth it
 lie: whereupon beware ye wicked worldlings & sinners, &
 delay and hold off fro time to time, & waine off fro true re-
 pentance & amendment of life: least your names lie heauie
 upon you, and your heart growe hard in these times, & can
 not repte, and so heape to your selues & treasure of wrath
 against the day of vengeance, according to the prophesie of
 Enoch, saying, behold the Lord shall come, with thousands
 of saints, to giue iudgement against all me. & to rebuke all
 that are vngodly among them, of all their vngodly deedes
 which they haue committed, & of all the cruell speakings
 which vngodly sinners haue spoken against him: The shal
 the Lord cry in a loud voice, (like a lion that roareth) on-
 to his angels, to thrust in the sharpe sicke, and gather the
 clusters of y earth, and to cut doone y grapes of y earth,
 (the wicked and unkill people) and cast the into the great
 winnetar of his wrath, and y winnetar is troden in the
 citle of new Ierusalem, yea it is trode in y place of extreme
 darknes, in y hideous dungen of hel in al port of bloody
 sorowes: for the reward of sinne is death and hell, where
 it stincke with brimstone that cannot be aboden, where
 behold with yreous eyes how the homes of the damped
 deuils be woe, where all mirth and ioye are turned to
 woes, where all fonges and maulke are woos, where
 feeding and banquetting be woos, where dauncing and
 fong foyes be woos, playes and pastimes be woos, and
 where

where golde and silver and all gay things of this worlde
are changed into lutechennesse and mores. And of all o-
ther this is the most dreadfull moe, which is the depri-
uation of hope from comming out of those mores. And
thus the miserable dampned soules, are euermore, tor-
mented with fire and brimstone, and the smoke of their
tormentes ascendeth by for ever and ever. And neuer
haue rest day and night, and they cry piteously to the
Lorde, and hee heareth not, and though they neuer cease
from teares, yet the Lorde regardeth them not: And
then they knowe (when it is too late,) that all worldly
things are vanities and miseries, and they woulde re-
pent and it helpeth not: and thus they weepe and wale
in dolorouse tormentes, and gnaw their tongues in
most rigorous paine. And so in great burning they drinke
of the cup of Gods intollerable wrath and heauie displea-
sure and indignation: and they still burne and neuer
are burned, they seeke death, and death flieth from them,
and yet are they still in death and shall be for ever and e-
uer: and thus they still die and neuer gine ouer unto
death, therefore (thou sinner) amende thy wayes and be
obedient vnto God, considering these dreadfull tormentes
to be the rewarde of sinners, for which cause lye downe
vpon the bed of weeping and waling, wrapping thee in
the cleane and newe ayed sheetes of true and pure re-
pentance, and cover thee with the faire couerlet of true
amendment of life: considering that all the afflictions
and miseries of this worlde are nothing in comparison to
the least that they shall feele in hell, for which cause wee
ought to tremble from the toppe to the toe, saying woe
vnto vs, because of our sinnes and sinne, if wee repent not,
and amende our liues: therefore let vs turne vnto the
Lorde our God without any tarrying, being sore afraide
of the shrill sounde of the trumpet, that soundeth out
the dreadfull Alarm of the mores of hell, And heeing

Extremew, note

The glorious and beautifull garland

fortified with the sound of the last trumpet that shall make
 all things ready to fall vpon us as the walles of Jerico
 and shall make mens hearts to faile them for feare: know-
 ing what Saint Peter saith) that if the righteous shall
 scarcely be saved, where then shall the ungodly and sin-
 ners appeare: for if God, spared not the Angels that sin-
 ned, but cast them downe into hell and delivered them,
 into chaines of darknesses to be kept vnto iudgement, then
 must we looke for the wrath of God, with swift danati-
 on to be shewed vpon al the vnrightheous and vnrepentent:
 which thing, both cal be home, to examine our conscience
 (seeing we cannot halt with God, though wee dissemble
 to the world) taking that for a faire lesson, of remembering
 our duetie to God, which he saith by Jeremie, that the
 heathen knoweth his appointed time, but my people will
 not know the time of the punishment of their Lord. And
 againe in Esay he saith: that the asse will know his mai-
 sters stall, but my people will not know their duetie to me
 their God, which examples do condemne vs of vnrindnes
 and disobedience to our Lord, and shall be witnes against
 vs of our want of duetie, and colde love, as Diues dogge
 licking Lazarus sores, was a witnes against his masters
 vnrindnes and want of mercie.

And now let vs turne to the Lord seeing we cannot
 scape the iudgement of God, who will come as a theefe
 in the night, when men shall say, peace and no danger,
 then cometh on them sodaine destruction: yea hee shall
 come suddenly as the lightning shineth out of the east in
 to the west, so shall the coming of the sonne of man be,
 yea he shall tread vpon the high mountaines, and all
 thinges shall melt vnder his feet, and who can abide it: yea
 he shall come as a golofin, yea fire to cleanse the siluer fro
 the dross, and who can endure it: Therefore all harde
 hartes, froward humors, proud looks, stubborn wills
 and hye minde: shall then weep and mourne when they
 see

Pet. 1. 4.

Jer. 8.

Esay. 1.

Math. 24.

Mich. 1.

Zach. 3.

see

of mans glorification.

for the signe of the sonne man: and all loftie, glorious rich
or high shall be brought lowe and fall down: according to
the Prophet. The day of the Lord cometh that shal go
ouer all pryde and presumption and bring them all down
who casteth down the highe lookes of the presumptuous
persons and bringeth low the pryde of man, and all glori-
ous things shall be brought down that day.

Egy. 1.

Oh therefore where wilt thou be: to get into any rocke,
or to hyde thee in the ground from the sight of the fearful
Judge and from the glorie of his Majesty will not serue,
when beholde the day dath come in which all shall burn
whereat thou shalt lizing thy hands, with an heauy loke
and quasse and shake like an aspen leafe; and weepe and
waile like a fille wretch, and smyte thy breast with viti-
ous grones and watery cheekes to see the dreadfull day,
of dread and the fearfull Judge of Iudges: Wherefore O
ye couetous men, ye blurers, extortioners, and unmer-
ciful people, heare the voice of your watchman: what
are ye as blocks, that heare not: are ye as stones y feele
not: are ye as moules that see not: or are ye as Images
that feare not: beholde the fearfull day of vengeance:
what wilt thou say saith: where and where is it: beholde
it cometh as a thade: yea it cometh like a swift cloude
when you shall say peace and no danger, then is the indge
at the dour: and then of force because ye would not heare
in prosperitie (sayeth Ieremie) you shall weepe in aduer-
sity: whereat, (Oh how) is your countenance changed
which did loke in scorn putting against your fillie poore
neighbour and brother, but lo the day is: and I see how
bitterly you do weepe, but how weepe ye: what for your
goodly houses and gay garments for your groundes, your
gobes, your euidences, your golde and your siluer: Alas
it is turned to fire: for beholde sayeth Ister: James and
I say, you are enforced now to leaue them for they burn
and are turned to fire to eat and consume you, for now
the day of the Lord is come.

the fearfull and
dreadfull day of the
Lord

Ierem. 22.

The glorious and beautifull garland

Luke 16,

num 16

your case is pleaded before all the angels in the presence
of the high throne, how you have made you friends of the
wicked mankind, where it standeth upon most manifest
evidence, and plain confession, guilty or not guilty of an
unrepentant conscience, where if you be found guilty of ill
lyfe you are further of the labour of penance, and shall fall
into the second death of ever lasting fire: I shall need into
hell, as the earth shall be burnt up, and the world
byron.

And yet proud and iaculous, ye gluttons, ye belly and
back pleasers and ye bullicious children of wantonnes, who
counted it pleasure to live unliciously for a season what is
the world changed: that I see you so forlorn and naked,
hanging down your lippes & eyes with such full looks,
what do you want your murther pleasures your bachelors
and chamberings, alas, they are become toms and gall:
for your mirth is turned into heaviness, and who? because
the day is come that the powers of heauen shall move
the frame thereof, and the foundations of the earth shall
tremble, and the powers of the air shall be troubled, and the
plagues are ready to be poured out upon you, and the
fearfulness) in which ye shall be consumed, now your chambers
of pleasure, your soft and sweet beds of lust, your tables
of banquets, your gardens of delight, your gorgeous and
reil, with all your wanton bellies are turned to fire and
burnings, yea they are gathered and hipped up into the
hills to smoke and gome of hell, with Lucifer the father of
pyre, gluttonie, vanitie, concupiscence and more.
Whores, ye Antichrist, ye forerers, witches, foola-
ters, false teachers and spocrites, where is your goodness?
where is your skill and boast? that yet looke so fearfully
up to heauen? what is the day come upon you unawares?
that the sun shall be darkened, and the moon shall be
blacked, and the stars shall fall from heauen, and the
your selves shall be consumed, and the world shall be
burned up, and all your figures, like to the houses
of

Find

The glorious and beautifull garland

and who shall be able to shew it. Therefore alway with
all diligence and so runne your race of lyfe that you may
haue mercy at the great day of the Lord, so that cleanse
your consciences from all unrighteousnes and buy y^e milke
of heavenly nourishment, the wine of heavenly gladnes &
hope, and the garments of righteousness, that you may
be filled and clothed with all goodly lyfe and conuersation,
that you may be bolde and not affraid at the appea-
ring of the Lord in the dreadfull day of iudgement.

Deut. 32.

Rem. 13.

Thou envious man, reuenger, hater, murthe-
rer, blasphemour, lyar, quarreller and deceiuer, why dwellest
thou thus? Make for feare: that want to be so lusty a thre-
ter to fence and front a reuenger, against thy poore neigh-
bour or enemy: what art thou become a lump of feare?
And is the day come that hath shaken a lumber thy toynts
and hath stricken that thou so wretchedly dost weep? or
wilt thou weep then? Because thou canst haue no more thy
mynde to hurt and sting thy neighbour and enemy, and
to blaspheme him: alas wretch the dreadful day is come,
that the Lord sayeth vengeance is mine and I will re-
venge, when the time is come y^e he will spend all his arro-
we upon thee and will reward thy envious & reuenging
hart, with his thy bolome, except thou hast embraced re-
pentance in time, for behold God sayeth, y^e fire kindled
in his wrath and shall burne vnto the bottoome of hel, for
the lying booke of curle which was entred into the hou-
ses of thees, flatterers, murderers, lyers, reuengers,
quarrellers and malicious flinders, is brought forth, that
they may be singed, and thereby consumed: being at-
tached to be fastened with chains of fire, and led through
the gates of hel to be burnt in the pit of burning brimstone
for ever. Therefore awake quickly out of your slumbering
and come into y^e Lord your God for he is gracious
and merciful and ready to pardon sinners: so that you
may put on the garment of holines and
puresnes wmk

Zache, 5.

hunting out your salvation with earnest devotion: Or
consider the most full hope which the watchmen found
both of the day of the Lord: saying that it shall come as a
thief to all them, that sit on the face of the earth: wher-
by ye ought to take heed to your selves, lest your hearts
be overcome with surfeiting and drunkenness, with lusts
and rates of the world: and so have your hearts (as it
were) given to him: at whose return, for the kingdom
of God is at hand: which (as the Apostle saith) is like to
a net cast into the sea: that gathereth of all kinde of fishes,
which when it is full men do draw to land: and sit and ga-
ther the good into vessels, and cast the bad away: and so
shall it be at the end of the world, the sonne of man shall send
forth his angels, and they shall sever the good from the
bad, and gather out of his kingdom all that offend and
doeth iniquities: and shall cast them into a furnace of fire,
there shall be weeping and gnashing of teeth: and then shall
the just man shine as bright as the sunne in the kingdom
of the Father: whereunto are bidne carefully to watch
and abide in Christ, lest you be found as filthy children,
forsaking y bright way: for which cause I charge your selves
with good works of life: that when he shall send his angels
with great power of trumpet, to gather together his cho-
sen from the four corners, and from the one end of the
world to the other, you may be found profitable servants
and well doing: for it is written that the wicked shall
perish with fire, and the elements also with heat: and
the earth burne with all that is therein. And seeing that all
these things shall thus undoubtedly perish, what manner
of persons ought ye to be in conversation & godliness, in
righteousness and holiness, looking for the coming of
that day, in which the world in ashes shall utterly burn
up and consumed: no doubt, seeing that such changes are
most assuredly to be looked for: we ought to be diligent,
as to live as to be found true children of the light & spirit

Math. 13.

Math. 24.

Peter. 2. 3.

fall to lay by treasures in heauen where neither theues
bucketh, nor mothe corrupt, that when the day of the
Lords cometh, thou mayst not stand to be in the bosom of
of Sodom with the same in the everlasting habitations
and escape the danger of those tormentes. where it is im-
possible that thou shalt come out againe, or neuer to be released from
the bondage of sinne. therefore seeke thou not thy selfe with
the comfort of a counterfeyt faith and cold repentance, but
put on the sincere faithfull repentance with a steadfast
amenitment of life: making no longer delay, least the ar-
rivals of death, or the hidden cunning, of the day of the
Lords, catch thee down from thy wayne, and so be thou by the
promised life an irreparable losse, deserving to be cast
into that fire to burne the which shall say in his wrath, is
is ye that have burned during your lives, therefore depart from
me ye wicked. therefore be ye warned and stirred by in-
wardly in your hearts, knowing that it is a terrible thing
to fall into the hands of the living God, to see the rages of
his indignation, when he shall say, woe be to those cities,
which shall be heauily rewarded, for the which I have gathered
saith (Esa) 18. the which shall be like a broken vessel, of
that he shall be like a vessel of wrath, and shall be
indignation, as the name of the Lord, shall be
flesh with the fire and with his sword, for the hands of the
Lords shall be known among his servants, and his indignation
among his enemies, and a law shall be made, that shall
all people and kingdoms with their works and imaginations
and then shall I say, glory to the Lord, shall hold his
court regal with all flesh, and then it shall be said, happy
are the gods, for they that enjoy the fruit of their labours,
and labours, but woe to the wicked, for they shall be re-
compensed after their evil deeds: and then at that day
the Lord shall say, woe be to them, for they
have sown thistles, they have sown windes, therefore
they shall reape a storme, they shall be destroyed, for they
haue set me at naught, they haue plowed wickednesse,

March 6.

1. John 5.

2. John 5.

Esa 31.

Esa 31.

Esa 66.

2. John 5.

2. John 5.

2. John 7.

The glorious and beautifull garland

- and therefore shall reape the fruit of sinne, which at that day of iudgement is the bitter paines of hell and damnation. Therefore transcribe your earthly and fleshy members, and seek for grace to replenish your heartes with heavenly thoughts and desires, saying with Saint Iohn, He cometh, and all eyes shall see him, and they that persecuted him: and then all kindreds shall wail. And heauen shall vanish away like a smoke, when it is rolled together, and all mountaines and illes shall be mooued out of their places, and the Kinges of the earth and the great men, and the mightie men, and the rich men, and the captains, and every bond man and every free man, shall hide them selves in dens and rocks of the hilles, and say to the rocks and the hilles fall on vs, and hide vs from the presence of him that sitteth in the seat, and from the wrath of the Lambe, for the great day of his wrath is come and who can endure it. For then saith Saint Iohn, shall men creepe into the holes of stone, and into the caves of the earth from the light of the fearefull Iudge, and from the glorie of his Manacles, when he shall in the him vp to shake the earth: For he shall say a terrible voyce of trembling this is, and howe fewe shall endure all men, and howe fewe with little lamentation and weep, when the Loyde at that voyce (which is at hand) shall according to Micheas, come downe and treade vpon the high thinges of the earth, and cleaue the heauen asunder, that the mountaines shall consume vnder him, and the valleyes rent in pieces according to Psal. The Lords shall descende from heauen with a shoute and the voyce of the Archangel & trumpe of God and the dead in Christ shall rise first, and then shal we which remaine be caught vp with them also in the cloudes, to meet the Lord in the aire, for the trumpet shall blowe, and the dead shall rise incorruptible, and we shalbe changed in the twinkling of an eye, at the sounde of the last trumpet, for this corruptible must
- Reuel. 1.
Reuel. 6.
Egy. 1.
Mich. 1.
Thess. 1. 4.
Cor. 1. 15.

must put on Corruptibilitie; and this mortalitie, must put on immortalitie & then death shall be consumed into victory for now the time is y^e though you be scattered to dust and ashes; or in the bowes of the sea, and wrapt in the corners of the earth & bowes of hell, yet can you not escape fr^o God, for every place shall give up all their dead at the voice of Christ the iudger of the quicke and the dead: and then shall the bookes be opuned and the dead iudged of those thinges which are written in the bookes according to their deedes. **Reue. 12.**
 When according to the Scripture, shall the names of the righteous be manifest, and also the names of the wicked with their works be declared: wherfore put on the garments of God: that you may be found to prayse and honor, (when Christe our high king of kinges, cometh to iudgement) when all thinges shall bowe & give accpectes to God: for which cause it nearly behooveth us to walk in the way of godlines and to follow Christe, setting our affection in heaue: that according to Paule, when Christ which is our lyfe shall shewe him self that we also may shewe with him in glory: therfore saith James: be patient unto the coming of the Lord, and settle your hearts in godnes: for the coming of the Lord draweth nigh, when we shall see him as he is, and be lyke him. **John. 5.**
 made by him the sonnes of God, who shall change our vile bodies to be facioned lyke to his glorious body: we shall enjoy the fruition of his everlasting tabernacle & be a city Ierusalem: at his apperance againe to salvation: wherunto, hee called us by the Gospell to obtaine the glory that cometh of our Lord Iesus Christe, for Christe dyed for us that we should be partakers of his kingdom & have our names in the booke of lyfe: as sayeth the Apostle, we shall be delivered from this bondage of corruption, into the glorious libertie of the sonnes of God, according to that sayng, I am the resurrection and life, he that beleeueth **Coloss. 3.**
Rom. 8.

The glorious and beautifull garland

John. 12.

Luke. 10.

Reue. 2. 3.

John. 1. 5.

belongeth in mee, yea though hee were dead, yet shall hee
lyue, and who so euer trusteth, and beleueth in mee shall
not dye for euer, according to what they which be made
wob; the to enjoy the kingdom of the world to come, and
the resurrection from death, can dye no more, for they are
equall to the Angells and are the sonnes of God: for faith
Christe, He that ouercometh and is faithfull to the end,
I will giue him to eate of the tree of lyfe which is in the
midst of the Paradise of God, and he shall haue a crowne
of lyfe and shall not be hurt of the second death, but haue
his name in the booke of lyfe, and be a pillar in the temple
of my God, and shall be with me in my seate, and this is
the blessing that overcometh the world, such shall eate
and be satisfied with the tree of lyfe, by whom shall
they which shall be rewarded with life and be glorified by
him, at the day of his appeareance, when the myserie of
Gods will shall be opened in his sonne Iesus Christe: at
his coming at the end of the world, at which time shall
be performed, that all that haue done well shall go into an
uerlasting life, and all that haue done ill shall be cast
into everlasting damnation. Therefore let us fight the good fight of
faith, and walk as children of the day, waiting for the
fast hope for the adoption and redemption of a heavenly king-
dome, that we may receiue him joyfully, coming in the
cloudes, and receiue the garland of glorification, eternal
eternal life, and so be clothed with our heavenly man-
ner and translated into his kingdom, there to receive the
glorious garments of immortallitie and the blessings of
our new Ierusalem, where be the, and we shall shine as
bright as the sunne beames, being in all glorie, in the
presence of the bright and our omnipotent and resplendent
God, in the obtaining of the high and the interest
of the world, and the possession of the world, according
to the promise, and therefore let this be your testimony,
while you haue so lyde, to thank you with good faith
belongeth

in the name of the Lord Jesus Christ
the Son of God the Father
the Father of all things
the Father of all things

Reue. 7.

Ephes. 1.

Heb. 12.

Phil. 3.

O Lord God almightie, which art and wast, and
art to come, who art Alpha and Omega, to
thee be all prayse, honor and glorie, and all power
and dignitie be ascribed to the almightie maker sit
ting vpon the seate, and vnto the Lamb for euer-
more: for now all thy people are gathered together
in thy sonne Iesus Christe, that the misterie of thy
holy will may be declared: beeing called by the
troumpet of the Arch-angel to come vnto the most
Sion, and to the new Ierusalem, the celestial
Ierusalem, and to an innumerable light of Angels,
and vnto the congregation of the first borne sones,
which are written in heauen, and to God the iudge
of all, and to the spirits of iust and perfect men, &
to Iesus the mediator of the new Testament, who
dooth change our vile bodies to be fashioned like to
his glorious body: therfore to thee be prayse, ho-
nour and power, world with out end.

AMEN.

THE GLORIOUS

AND BEAUTIFUL

land of many gloriſication
 and all the ſaints ſhall be ſeated
 with him in glory and ſilence

The myſterie of the glorious morning of Chriſt the ſon
 of the worlde, and how he ſhall ſit on his glorious ſeat
 of Maieſtie in all brightneſſe of glory, power and domi-
 nion. And ſhall ſee all things that are ſet
 under his feet, and ſhall ſee all the ſaints ſeated
 with him in glory and ſilence. And ſhall ſee all the
 ſaints ſeated with him in glory and ſilence. And ſhall
 ſee all the ſaints ſeated with him in glory and ſilence.



Exod. 19.
 And ſhall ſee all the ſaints ſeated
 with him in glory and ſilence. And ſhall
 ſee all the ſaints ſeated with him in glory and ſilence.

Exod. 34.
 And ſhall ſee all the ſaints ſeated
 with him in glory and ſilence. And ſhall
 ſee all the ſaints ſeated with him in glory and ſilence.

Michas 7.
 The Lord ſhall come out

eds

10

104.

David J.

Dr. J. J. J.

Make in.

Rom. 14.

Marth. 26.

Acts I.

the glorious kingdome wherto we are called: and the treasures of rewardes to men with glorie and dishonour: and then the brightnes and sight of all things shalbe apparent, and all things past shall be as one thing present, according to Mathew, there is nothing so close that shall not be opened: nothing so hid that shall not be known, such shalbe the omnipotent, potentiall and incomprehensible cleannes of God, that before him all that were in power in spirit, in act in thought, in intent in heauen, in earth or in hell, from the beginning: shall there shew it selfe present, apparent, cleare and manifest by the endlesse brightnes of God: that all the nature of sathan and the power of hell, shalbe made manifest for ever: and the nature of man as it was and now is shall be in glorie or dishonour, shall be expessed for ever: and all the great workes of God and beautie of Angells, Cherubins and Seraphins, shall there be known for ever, and all the goodly mansions of God shall then be revealed moste evident, and the eternall Wyne of Gods maiestie shall then be vniuersall transparent: for sayeth Paul, The whole misterie of the will of the Father, shall then be declared, according to the purpose of his owne will: therefore moste blessed shall you be, that shalbe found watching and waiting for his coming looking vp to heauen with pure eyes of faith, and lyfting vp cleane hands of righteousness, well washed at the fountaine of penance, that you may be found at his appearance to laude, glozy and honour, partaking with the treasures of the heauenly misterie of the will of the father ordained in Christe Iesus: who being the Author of our glorie, whereminto hee hath called vs by his Gospell: by shedding of his owne moste precious blood, to bring vs to God, and to make vs heires of his kingdome: Did not omit y least godly meanes of all to create vs and quicken vs by his spirit diligently and with all our indevours to seek after his kingdome.

Math. 10.

Eph. 1.

And

And

And

The glorious and beautifull garland

Math. 17.

01. 4117

Peter. 2. 16

John. 3. 13

Act. 9. 26.

Phil. 3.



And therefore to announce us in spirit he confirmed the
 assured certaintie of his glorie and our glorie, and of his
 glorious coming in the end of the world, when he sayde
 to his Apostles that some there were among them that
 should not taste of death till they saw the sonne of man,
 come in his kingdome: And so in a wise or spiritual dream
 by transfiguring himself upon Mount Tabor (before Pe-
 ter, James and John) he shewed the vision of his owne
 glorie and of our glorification by Moses and Elias ap-
 pearing also with garments of limozialtie.
 And thus he presented to their spirituall sight the excellen-
 cie of his coming again at the latter day, when his face
 shal shine as the sunne and his clothes as white as light
 and so pure in all whitenesse, as no spall can make vpon
 the earth.
 Therefore Peter the chief beholder thereof dooth testi-
 fy, saying With our eyes we saw his maiestie, even then
 verely when hee receiued of God the Father honour and
 glorie, and when there came such a voice to him from the
 excellent glorie: This is my deare beloued sonne in whome
 I delight: And John witnesseth also the same: That hee
 saw the glorie of him as the glorie of the onely begotten
 sonne of the Father: and the great shynesse of his glorie ap-
 peared vnto Paul after his assention, above the bright-
 nes of the sun, by which hee stirred vs to expect his glori-
 ous coming in the end of the world and inflame vs with
 the desire of glorifying: that wee might walke as Chil-
 dren of the light and sonnes of God in all righteousness of
 conuersation according to his Gospell: that wee may bee
 heires of his glorious kingdome of eternall life: When he
 shall appeare to saluation, to change our vble and cor-
 rupt earthly bodies to be fashioned and made like to his
 glorious bodie.
 And our blessed saviour notwithstandinge vs great con-
 solation and hope by such Reuelations of heauenly expe-
 ctation.

vision of the Iesues to come: when he presented to John,
the vision of his moste wonderful brightnes and precious-
nes of glorie (being entred into heauen and set down on
the right hand of the maiestie on high) by shyning & shew-
ing forth the spirituall semblance of his pre-excellent beau-
tie, power and glorie: in which he is Alpha and Omega,
the first and the last, and was dead and is aloue for ever-
more, and shall come againe quickly and shall not carrie
any longer then till his Father hath made his enemies
his foote-stool: And now hee appeared in the prehemine-
nce of exceeding and incomparable glorie and power,
in as much as he hath by inheritance obtained a more ex-
cellent name then the Angells and creatures, seeing by him
all things were created, things that are in heauen, and
things that are in earth, things visible and things inuisi-
ble: whether they be maiestie, lordship, rule or power,
all things hath their creation and being by him and in him,
and that hee is the first begotten of all Creatures, the head
of the congregation and first beginning and begotten of the
dead, that in all things hee might haue the preheminance
being the only begotten soune of GOD.

Cor. 1. 15.

Heb. 10.

Coloss. 2.

So that according to his moste excellent worthines of
preheminance, hee being the chiefe lyuing corner stone of
the whole buylding, and the eternall head of the Temple
of his Father, did appeare to John, sitting according to
his pre-dignitie in the chief and moste royall seate of the
Temple: in the midst of the seven Candelstickes accord-
ing to the vision of Esdras: He was in the midst of the
multitude upon mount Sion, being a condisigne place
for him, hauing the golden and heauenly censour to
offer by the sweete cense and odours of the prayers and
petitions of the whole sainde and congregation (whereof
he is the head) through his olde handes type before the
glorious presence of the heauenly Father, by upon the
golden Altar of GOD.

Esdas. 4. 2.

Reue. 8.

The glorious and beautifull garland.

Daniel. 10.

Heb. 4.

being clothed with a lining garment down to the feete as
 whyte as snow: (according to the said vision to Daniell
 answering herth) being his robes of the eternall puritie
 and of his euermoring and royall priesthood for euer: accord-
 ding to the order of Melchisedech, representing the sancti-
 fying of his precious and eternall holynes and godlynes,
 in playing the omnipotent Father of glorie so; euer in his
 holy Jerusalem or Temple of glorified Saints: and hee
 was girded about the breast or paps with a golden girdell,
 representing the pure and approved confirmation of eter-
 nall veritie, unspotted chastitie and sinceritie, perfect obedi-
 ence and eternall holynesse, righteousness and trowth to be
 conioyned to his glorious body: and his head and his heare
 were most amiable white lyke pure wooll or snowe: shew-
 ing thereby a full grantie of all true godlynes, a modest
 reuerence of all true honoy, a confirmed experience of all
 deuiine patience and the only consoloy of purenes and clear-
 nes of mynde without chaunge for euer: and on his head
 a golden Crowne, shewing that he was the glorious king
 of kings: and his eyes as cleare lamps and cleare flames of
 fire shewing y all things were naked to his sight, and that
 he was the only light of all things: and his armes and feete
 like fine polished brasse, burning bright in the furnace, or
 lyke pillars of fire: shewing that he had a sure strength e
 stedfastnes in all his trauels, being tryed faithfull in doing
 the will of his Father and in performing all his promises,
 and so tryed pure therin as brasse in the furnace: and his
 body was lyke a Crisolite transparent with the beautifull
 similitation of golde & fire, shewing forth the absolute mir-
 rour of his glorious beaultie, in all soundnes, of one selfe
 same in him self eternall clearenes of glorie and maiestie,
 and his voice as the voice of a multitude or sound of many
 waters shewing y he was y head & chief of the multitude
 of his people, that all voyces and languages beare as one
 voyce and as one language vnto him, and in his, and
 that

that they should do all things by the direction of his voice,
 for they that be his doe hear his voyce. And now he shall ^{Iohn. 3.}
 leade the glorified saints into fountaines of living water:
 And on his right hand seven starres; shewing that as he
 doing his fathers will may sit on the right hand of his Fa-
 ther in heaven, so his starres, which are the ministers of
 his worde (being contained under the figure 7: the seav-
 both day number of perpetuall rest and holinesse, shewing
 his sheepe, sitting forth his glorie, and doing by him and
 in him the will of his father) shall sit with him at his feet,
 even on his right hand as he both done with his father,
 according to Daniel. They that have taught other, shall
 shine as the starres, and glister like the shining of beames, ^{Daniel. 12.}
 And out of his mouth proceedeth a sharpe two edged
 sword: shewing that his power, spake so imperially, and
 judgement was given him of his father, according to that
 of the Keneb root of his mouth went a sharpe sword, that
 with it he should smite the heathen, which was his word,
 which (according to Paul) is sharper then a two edged ^{Heb. 4.}
 sword, being quicke and mightie in operation, & cutteth
 thorow to the dividing of the soule and spirit, and of the
 ioynts and the marrow, and ingeth the thoughts and in-
 tentes of the heart: and this Raimbowe about his head,
 shewing the undoubted signe of his true covenant and pro-
 mise, in all things to be performed according as hee had
 promised touching saluation: even as the Raimbowe was
 a true signe and token of Gods last worde, never to be-
 drop the world by water againe. And his face had shine
 as the sunne in his strength, and held the keyes of hell and
 death, shewing the shining light of the incomprehensible
 brightness of his glorious maiestie, and his triumphant
 power over all his enemies, and over all powers of hel and
 death, having the keyes of the kingdomes, which the keyes
 of Daniel, which openeth & no man shutteth, which that
 seth and no man openeth, and thus to the Prophetes and
 Apostles

then we shall behold him in his excellencie and in all his
 gloriousie, being exalted and advanced in the high glory
 of his Father, and beautified with all the everlasting or-
 naments of wisdome, beautie, goodness, and glorie. And
 then (as he is worthy shall we for him, how utterly shall
 we love him) so we with burning desires, of exceeding dea-
 fire shall we count him, and to that wonderfull scale of affec-
 tion shall we have to embrace him so most amiable a god
 and saviour: when we shall thus looke upon him, how in
 steade of his crowne of thorns, he is exalted to the endless
 mitre of his eternall triumphing in all great shining
 with of (God) and in the highest point over all powers,
 King of kings, to whom all kings, and powers shall yeeld
 by their glorie & power, ashamed of so mightie a victorie:
 and in steade of a Rede, he hath now the bright eternall
 King Scepter of the kingdom, and the omnipotent and be-
 verall sentence of judgement: and in steade of rebukes
 and reproches, he is magnified with all goodly and glori-
 ous names of God, with all the praises, hymnes and songs
 of praise, laud, honour, and glorie for ever: and in steade of
 his crosse & nayles, he is exalted in the wonderful, bright,
 and glorious shining throne, and seate of power and do-
 mination: and in steade of his simple garment, and rent
 clothes, and purple garment, with which they clothed and
 mocked him, where is now, arrayed with the everlasting
 heavenly Robes, of glorie and honour, of Justice and
 highly dignitie for ever. And where his enemies did boast
 over him, and mocked him, now he hath reigned till his
 enemies be made his footstool, and hath triumphed o-
 ver death, the last enemy that the saying of the Prophet
 may be fulfilled: *Death it will be the death, O hel it will
 be the thing.* And thus our saviour Christ hath perfor-
 med the everlasting triumph over all his enemies, they
 now bowing their knees, attributing all honour & gla-
 rie unto him, and with moste mercifull face, saying

over

B. 4.

that

... that

... that

Oleas 13.

... that

... that

... that

... that

The glorious and beautifull garland

Set on their faces before his shining face and high power:
 And because he yeilded him selfe to death, he hath now
 the victorie over death and hell for ever more. And in this
 sorte he cometh in the most magnificent glorie of his fa-
 ther, prepared to the marriage of the new Jerusalem, which
 cometh downe also from heauen, from God, garnished
 with the riches of the righteousnesse of saintes: prepa-
 red as a bride most beautifull and glorious, fitte and con-
 venient for a precious and glorious husbande, and wor-
 thy to receive and welcome all the excellent guesstes that
 are called to this marriage: where the love of the godlye
 shall be made perfect and complete: retaining the marri-
 age gifts, the paines of immortallitie and honour, and the
 garland of everlasting glorification. We therefore to consi-
 der of this our heavenly hope, and joyfull expectation of
 blessednesse, let us be faithfull unto death and overcome,
 and Christ hath promised to give us this crowne of life at
 his coming, which shall be with不可言喻 might and
 greatnesse, (according to Paul) with a shout and the voyce
 of the Archangel and trumpe of God, that the heavens
 and earth, and all powers shall quake withall, and accor-
 ding to John, Hee shall come downe from the high hea-
 uens, clothed with a cleare white splendid cloude: and the
 Raine bowe vpon his head, the signe of Justice, promise,
 merite, and iudgement, and his face as it were the sunne,
 and his feete as it were pillars of fire, glittering in the
 most visible parente of the glorie of his father, like shi-
 ning fire, most incomparable: And then lift up your heads
 to see his superexcellent glorification, (when you shall
 immediately be changed to immortallitie) and meete him
 in the ayre, when he shall according to the first of the Actes
 come againe to us vpon mount Olivet: and according
 to Zacharie, Hee shall stande vpon mount Olivet, (the
 mount of the eternall light) that lieth vpon the East side
 of Ierusalem, And the mount Olivet shall cleave in
 two

Theff. 1. 4.

Theff. 1. 4.

Actes.

Actes.

Zacharie 14.

Place of
Iudgement.

Leade of mans glorification,

two, eastward and westward, so that there shall be a great valley, and the half mount shall remoue toward the north, and the other toward the south: and thither wee shall flye into the valley of the Lords hilles, where the Lord shalbe and all his Sainets with him, and this is the valley of Iosaphat, which Iosel speaketh of, saying: Let the people ryse, and get them to the valley of Iosaphat, for there will I set Ioel. 3. (sayth the Lord) and iudge all heathen round about. and there shall bee many people in that day of the Lord in the same valley appointe d, when the Lord shall roare out of Sion, and cry out of Ierusalem, that the heauens and earth shall quake withall: and the sun and moone shalbe darkened and the starres withdrawe their light, and then shall we knowe that the Lord our God dwelleth vppon the holy mount Sion and that Ierusalem is holy inhabited for euer more.

And thus sayth Esay, the sunne and moone shall bee ashamed, when the Lord of hostes shall come with his hie heauenly host from aboue, to rule the people at Ierusalem vppon mount Syon. Esay. 24.

And now beholde how Iesus our eternall king & iudge, being thus come downe from the toppe of a'll heauens, with an heauenly company of beautifull bright Angells, and goodly creatures triumphing with the glorie of all celestiall pompe: Is sitting (according to Iohn) in the Reue. 10. great white seat, from whose face flyeth away bothe the earth and heauen & their place no more found: And there bothe great and small stand before G D D, ready to be rewarded with his glorious and euertlasting kingdome, saying blessing, honour, glorie and power, bee vnto him that sitteth on the seate and to the Lamb for euermore.

And thus our omnipotent and glorious king our mercifull Saviour and Iudge, hath stretched forth his glorious and omnipotent throne and seate of maiestie vpon the valley of Iosaphat, the blessed valley of G D D, where all things

The glorious and beautifull garland.

Ecce. 4.

Things in heauen and in earth are gathered before him to
arguement: where he openly sheweth forth his worthi-
nes and preciousnes glittering lyke to a Jasper or Sar-
dine stone, (which stones are moſte cleare and of a moſte
ſhining purenes without corruption) being of proper-
tie and nature of ſo excellent a vertue, as to kindle y hearts
and myndes of the beholders to ioy and alſo to animat and
ſtirre by their ſpirits to delight, mirth and gladnes: and
ſo in ſuperabundant meaſure of vnſpeakablenes dothe
Chriſte appeare vnto vs moſte graciously: ſitting vpon
his tribunall ſeate (houlding his court regall with all
aſſe) here glittering ſo with incomparable enſe bright-
nes and purenes of glorie, as to handle all hearts exceeding-
ly and aboue all that may be thought, to the praiſing,
lauding and magnifying his moſte excellent and renown-
ed maieſtie.

Eſdras. 4. 5.

Daniell. 7.

And there was about his ſeat thouſand thouſands, ſaying
with a lowde voice, worthie is the Lamb that was killed,
to receiue power and riches, and wiſdome and ſtrength,
and honour, and glory and bleſſing: And this ſeat was bo-
rde about with a goodly and beaunty Raine-bow lyke a
Smaradge, as with a moſte precious ring: repreſenting y
riches of Gods promiſes to be performed, and the bleſſe-
nes of his promiſes touching election, and his iudgements
touching diſtinction to be like, (as the raine-bow is roūd
and with out end) ſo them to be without end for euer, and
as the Smaradge is durable, ſo the promiſes and iudge-
ment of God ſhall indure for euer: according to Eſdras,
God lykneth his iudgement to a ring. And now about the
ſeat are twentie and ſower ſeates and vpon the ſeate twenty
and ſower Elden, ſitting clothed in amiable white Gar-
ments: being the raiues of righteouſnes, and robes of iuſ-
tice, hauing on their heaues crownes of golde, being
made kings & ropall preſtes vnto God, and Iudges of the
tribes, being the Patriarches and twelue Apoſtles, ac-
cording

According to Daniell. I looked till the seates were prepared
till the old age set them down: & according to Mathew,
Christ sayd unto his Apostles, ye shall sit vpon twelue
seates, and iudge the twelue trybes of Israel: whereby
we see the great glorie, power and dignitie with which
the Lord dooth adorne his messengers and Apostles with-
all, that they shall accompanie our eternall God and king
Jesus Christe vpon his maiestieall throne of Iudgement,
to manifest the excellencie of Gods treuth in open iudge-
ment, iudging the enemies of Christe: Whereby wee
may well perceine the worthines of our glorie to be great
if wee so line that we may be found acceptable in the sight
of God, thereby to be made the sonnes of God, glorified in
glorious bodies like the Apostles, euermore accompanying
with Christe him selfe in his new Cittie of Ierusalem,
his moste blessed kingdome. And now out of the seat pro-
ceeded lightnings and thundrings and voyces: the first bee-
ing the glistering and lightning streames of Gods mercy
towards the godly the second beeing the dreadfull & thun-
dering fearefull sound of Gods iudgement toward the wicked:
and the third beeing the heauenly voyces of the An-
gells and Saints praysing, lauding & magnifying God
in hys omnipotent goodnes and glorie, (as at the byrthe of
Christe) the Angells and multitude of heauenly souldiers
stood before Christe (in vision to the shew-heards) accor-
ding to Luke, lauding God and saying:
Glory be to God on high, and peace on the earth, and with
men reioycing.

Mathe. 2. 13.

Luke. 2.

And the glorious Throne of God is full of all power,
glorie and honour: according to the saying of Ieremie,
Whose Throne is moste glorious, excellent and of moste
antiquitie, which dwelleth in the place of our moste holy
and blessed rest.

And according to the saying of the Prophet Da-
niell. His Throne was lyke vnto the fierie flame,
and

Daniell. 7.

Reue. 4.

The glorious and beautifull garland
and his wheales as the burning fire, and there drewe forth
a fierie streame and went out from him: being the mighty
and eternall blaes of Gods goodnes, mercy and iudgment,
to the great joy and gladnes of the righteous to beholde:
and to the wonderfull terrour, feare and dread of y^e wicked
to see, abyde and indure: and thus replenished with all
excellencie and gloriousnes, is this seat of iudgement:
That there are seven shyning Lamps of fire burning before
the seat: being the seven spirits of God, shewing a godly
saire and cleare light and a pure cleare expressing of the
clearnes of almighty G D D, being the heavenly wit-
nes of the everlasting treuth of God, and being for ever
present before his Throne, the receiving heavenly honour
and prayse to our omnipotent God sitting in his glorious
throne of maiestie: and before the seat is a sea of glasse like
through shyning christall; being y^e appointed place for all
the new chaunged creatures fro corruption to immortali-
tie, to stand vpon: before the glory of God: & it is so tran-
slucid as y^e it semeth that the eternall power of Gods e-
ternall remediance & omnipotent might, hath fixed it wth
the vertue of such a meruelous cōprehension, y^e lyke as a
a glasse expresth y^e vision of a mans face & shape: so this
expresth y^e apperance of euery mans deede, wordes, thou-
ghts and inraginations, in shewing y^e very face of euery
mans conscience, euen in the very circute he stands vpon
so y^e the polure of God, shall make all things y^e were since y^e
beginning to be as present, in most manifest maner shew-
ing y^e treuth of all things before his Angels & saints: ther-
fore ought we to be careful to keep a good cōscience, seing no
thing is so hid y^e shall not be reuealed: and in the midst of
the seat & round about the seat are fouer beastes: being the
fower godly cherubins of God, ful of eyes before & behind
representing the state of our new Ierusalem & of all the elect
of God: the first beast being like a Lion, signifying glory to
those which been valiant to fight with stout faith & corage

in the defence of the Lambe and his Gospel: The seconde was like a calfe, which figured a crowne of glorie to them which shuld winne life, and offered them selves to the sacrifice of martiridome & death for the Lambes sake. The third had the face of a man, shewing the shew of glorie to all them which openly with voyce and tongue by preaching, teaching, and writing had performed the will of God to his praise and glorie. The fourth beast was like an Eagle, which ever setteth her face to the sunne, and hath pure eyes to beholde the brightnes thereof: and this represented an assured signe of blessed life to all them that have liued in true penance of heart, lifting up y^e pure eyes of faith to God, and placing their conscience in true righteouslye and purenes of heart eternioze towarde Iesus Christ: and thus the good people (are at that dreadful appearance to iudgement) comforted in hope and gladnesse by beholding these Cherubins, representing the signes of happinesse, And these beautifull beastes had no rest day & night, saying, Holy, Holy, Holy is the Lord God Almighty: And when those beastes (or goodly Cherubins) gaue honour, glorie, and thanks to him that sat on the seate: which liueth for ever and ever) the twentie and foure Elders, (that sit in iudgement with Christ,) fel down before him that sat in the throne, worshipping him that liueth for euermore, and cast their crownes before the throne: yekling to him all honour to whome it is due, knowing that they haue nothing but that they haue receiued, saying, Thou art worthy Lord to receiue glorie, and honour, and power, for thou hast created all thinges, and for thy willes sake they are and were created. And about the throne was the voyce of many angels, praising & magnifying the Lord with most heavenly melodie, in all excellente and sweetenesse. And the twentie and foure Elders fel upon their faces, and worshipped him that liueth for euermore: shewing hereby that when the Lord

Reuel 4.

Reu. 4.

The glorious and beautifull garland

shineth forth the exceeding highnes and greatnesse of his
glorious face and maiestie, that all his goodly creatures
do cast downe them selues, as not able to abide the bright-
nes thereof. And thus consisteth the mysterie of the royal
maiestie of Iesus Christ comming to iudgement at the
latter day, and of his most glorious sitting in his puissance,
power, and glorie in his seate regall, hauing all thinges
(according to the wil of the father) gathered before him:
The similitude of whose glorie appeared to Ezechiel, ap-
pearing in a great cloude full of fire, which with his glis-
tering lightened rounde about, and in the middes of the
fire all cleare: And now after that the Lord hath opened
the whole mysterie of the wil of the heavenly father, & set
the elect upon his right hande, & the wicked and cursed on
his left; hauing sealed by the whole number of his chosen,
then (according to John,) the foure Angels which he saw
stande on the foure corners of the earth, holding the foure
windes, shall blowe and consume this vniuersall worlde
with consuming fire, (which then was disfigured at the
comming of Christ) that there shall be no more of the first
heauen, earth, and sea: and then at that blast shall the
cursed fall with the Devil and his Angels into hell: (the
Lord saying) depart ye cursed: and on the other side shall
be a newe heauen, and a newe earth, euen newe Ierusa-
lein, the glorious kingdome of God, prepared for the elect
before the beginning of the worlde, (come down from God)
when he shall say, Come ye blessed, inherite the kingdom
prepared for you of my father. O howe ioyfull shall then
the saints be with Christ in Heauen, to whome paradise is
thus opened, plenteousnesse of heauenly benediction made
readie, the tree of life graunted, the ioy of immortalitie in-
braced, and the Garlandes of glorification enjoyed, when
the Lord shall so louingly say to his righteous people (that
hane runne the race in this life in the path of godlinesse,
saying, Come ye blessed, be ye clothed with your heauen-
ly mansion

Ezech. 1. & 10.

Reuel. 7.

Reuel. 21.

of mans glorification

to mansion: come take the freedom of your new eternal
city, your glorious habitation: And behold for evermore
your God of glorie, and partake the incomprehensible thi-
ning of his everlasting beautie and brightnesse: and now
take the freedom of all inestimable ioyes, with the un-
speakeable aboundance of all sweete reioycing for ever.
Therefore let this animate thee to heavenly conversation
of life, that thou maist make thy election sure, whereby
thou mayest be crowned with this glorious gar-
lande of everlasting felicitie, ioye and

blesednesse, worlde

without ende.

A M E N.



Ephesians 1. In to commendation

AL laude and praise be vnto the God of our Lord
Iesus Christ, the father of glorie, who hath giuen
vnto vs the spirit of wisdom, and hath lightened the
eyes of our mindes that we may knowe what the hope
is whereunto he hath called vs, and how rich the glorie
is of his inheritance vpon the Saints, and what is the
exceeding greatnesse of his power to vsward, which
beleue according to the working of that his mightie
power which he wrought in Christ, when hee raysed
him from the dead, and set him on his right hande in
heavenly things, aboue all rule, and power, and might,
and dominion, and aboue every name that is named,
not in this worlde onely, but also in the worlde to
come, and hath put all things vnder his feet, and hath
made him aboue all things the heade of the con-
gregation, which is his body, & the fulnes
of him selfe that filleth all in all
things, to whom be all ho-
nor & glorie,
Amen.

THE GLORIOUS AND BEAUTFVL GAR-

lande of mans glorification;

CAP. 4

Of the euerlasting ioy of our glorification giuen vs by the inheritance of Christ his Kingdome: And the excellent misterie of our eternall Mansion, and new glorious Ierusalem in which wee shall dwell the Sonnes and Saints of GOD for euer.

(:)



When tyme beeing come that the Lord, even the most mightie God, dooth descend from the hye toppe of the heauens, to call the worlde together, not minding to keep, silence: then shall go before him a consuming fire, and a mightie tempest shall be stirred vp round about him: when he thus shall come to

Psalme. 50.

call the heauens from aboue, & the earth that he may iudge his people: at which tyme shall God appeare out of Sion in perfect beautie in the high glorie of his Godhed.

And then shall be performed that all thinges in heauen and earth shall be gathered together in Christe, and the misterie of the will of the Father declared: that Christe our triumphant King, and Iudge, hauing reigned untill his enemies be put vnder his fete, and hauing put down all rule, authoritie and power, that death the last enemy is consumed into victorie: shall deliuer by the kingdome

Ephes. 2.

¶

to

Cor. I. 15.

The glorious and beautiful garland
to GOD the Father, and become him selfe, subiecte to
God that putteth all thinges vnder his feet: that God may
bee in all thinges; and then the holy Cittie new Ierusalem,
commeth down from God out of heauen, prepared as a
Wyde garnished for her husband, that the Tabernacle of
God, is now with his elect, and hee him selfe dooth dwell
with them, and they shall be his people, and God him self
shall be with them and shall be their God: for Christe the
king of kings, will suffer none of his chosen to be away,
but gather all his Saints together, and so enter with
triumphing Joy into new Ierusalem: Therefore lyft vp
your heads O ye gates and be lyft vp ye euerlasting doores
that the king of glorie may come in with his holie people:
hauing the palmes of victorie, crownes of lyfe and Gar-
lands of glorie in their hands.

Math. 21.

And thus, in stead of his humble ryding vppon an asse,
he with all gloriouines is accompaned into new Ierusalem;
with the eternall Crowne and Scepter of heauenly ma-
iestie taking possession of Abrahams new land of promise
the euerlasting kingdome and inheritaunce of Gods rest:
saying to his righteous people: come taste the cup of your
saluation: and imbaze the ioyes, the happines, the blessed-
nes and vnspcakable glorie which the Father of heauen
hath (of his great loue) here prepared for you, in his pal-
lace: where now you are fully and absolutely come to the
new land of Canaan the euerlasting inheritaunce, and to
holy mount Sion and to the Cittie of the liuing GOD,
the celestiaall Ierusalem, and to the enumerable sighte of
Angels, and vnto the congregation of the first borne sones
which are written in heauen, and to God the Iudge of
all and to Iesus the mediator of the new Testament, and
to a kingdome immoueaible for euer: where they are clothed
with their heauenly mansion, replenished with the glory
ioy and blessednes which neither tyme can vter, eye hath
sene, or eare hath thought: and thus Christe hath made
them

Cor. I. 3.

them the glorified sonnes of God, and holy and peculiar people, a congregation triumphant, a kingly priesthoode and a perfect communion of saines, assembled together in all purities and preciousnes with God, before the presence of the almightie & steruall Father: who now sheweth forth to you the light of his countenance that you shall beholde with ioy unspeakable his moste glorious godhead, his moste resplendent countenance and incomprehensible maiestie: synging to him with an heavenly voice and blessed harmony, (in all abundancie of ioy) the songs of praysing God for ever: for that he hath geuen vs the crowne of everlasting lyfe: and y freedom of his etrenall kingdome of glorie: where now we hunger no more, nor feele infirmities: neither dooth the sunne and moone giue lighte to vs any more: for our precious Lamb dooth dwell with vs, and feede vs, and lead vs vnto fountaines of liuing water: and our God wypeth all teares from our eyes: clothing vs with the plentious ioy of our heavenly mansion, new Ierusalem, beeing full of mellifluous pleasures, where all things are so heavenly that nothing can be better. for there dwelleth everlasting lyfe, there groweth the tree of ioy, there runneth the waters of helth, there is the hidden manna of heavenly consolation, the white stone of gladnes, & the new names of happines, and there is the beautie of Godhead glorie of saines & incomparable blessednes for ever.

So that the G O D of all treuth hath performed that which hee spake by Esay the Prophet beeing moste fauourable and gracious vnto Sion, saying.

There shall thine eyes see new Ierusalem, that glorious Habitation the Tabernacle that neuer shall remooue, whose nayles shall neuer bee taken out worlde without end, and her cordes shall neuer corrupte, for the eternall maiestie of the Lord shall there bee present among vs, and he shall be our Captaine and king, that wee shall walke vpon fayre and beautifull Ryuers, and pleasaunt Streames

The glorious and beautifull garland

Zacha. 14.

of lyfe where neither gallyes rowe nor great shippes saile,
neither any man there lyeth that sayth I am sick, but all e-
uill is taken away from vs: who therfore desireth not to
dwell in the house of the Lord, and to beholde the fair beau-
tie of God and to visit his Temple, and to be in his citie:
in which sayeth Zacharie, The waters of lyfe run out of
Ierusalem, and the Lord him self shalbe king ouer all the
earth; and there shalbe but one Lorde onely and his name
shalbe but one: for then shall he set vp him self aboue the
heauens and his glorie shall be aboue all: when hee shall
make a new heau'n and a new earth, that men shall goe
about the earth as about a golden Paradise or pleasant
flourishing feld: for now Ierusalem shall be sauely inhabited
which was forsaken; and is made according to the saying
of Clay: The Cittie of the Lord, moste glorious through
all posterities, beeing inhabited without any wall, yea the
Lord him self is to her a wall of fire round about, and will
be honored euermore in her.

Ezay. 60.

Where all thinges are full of the thyne of the Lords glo-
rie, so that I beholde this phenicall Cittie Ierusalem,
how shee shall reioyce in hir Children, and hir Children
shall bee full glad of her: whose gates are buylt with Sa-
phire and Sapphires, and all the walles with precious
stones, and in all her streates shall Aclima be sung, where
Gods kingdome shall bee vpon her world without end.

Tobie. 13.

Ephes. 6.

Wherefore I children of men so do that you may be Citi-
zens in this citie of incomparable blessednes: for y obtaining
wherof, it becometh you to walke as the children of y day
light. striving to overcome all the lustes of the fleische, the
world and the deuill as might hinder you from entring in
to so heavenly a Cittie: And therfore gird vp the loynes of
your mindes with veritie, & put on the brest plate of righ-
teousnes, & be shod with the shoes of peace, & take to you
y sheild of faith, arming your selues w the word of God.
that you may be pertakers of his vnsearchable treasures

of

of mans glorification.

of happines, there tasting the abundant sweetenesse of the
tree of ioy and life: which shall be to vs a sweete smelling
syntment for ever: for then we shall be called the hea-
venly citizens of newe Ierusalem, the holy householde of
God, and glorified sonnes of the father: being according
to Paul, an holy body in Christ, made a glorious congrega-
tion without spotte or wrinkle: placed in his owne
kingdome, and sabboth of everlasting rest, (like shining
lightes) in the presence of God world without end. Where-
fore consider what happinesse is this, to enjoy the ineffa-
ble brightnesse and vnsearcheable plenteousnesse of Gods
goodnesse, with the ioyful presence of God his owne selfe:
whereat the zeale of gods house should eate vs vp, and ra-
uish our hearts with flaming seruencie to Godward: de-
siring to be clothed with our heavenly mansion from hea-
uen, by waiting with a lively hope in the way of righte-
ousnesse, to be deliuered from this body and fleshy fellow-
ship, that we may goe to haue the pure heavenly compa-
nie of God our maker: the precious fountaine of all hea-
uenlinesse, ioy and happinesse: there with him to remaine
in his owne kingdome, where all things shall be to vs plea-
sant, and full of contentation for ever: where perpetuall
ioy and gladnesse shall abide for ever: for saith God, Be-
holde, O Ierusalem, I will make thy walles of precious
stones, and thy foundation of saphyrs: thy windowes of
Chrystall, thy gates of fine cleare stone, and thy borders of
pleasant stones: for I will (saith God) marrie my selfe to
thy sonnes, and as a bridegrome glad of his bride, so I the
Lorde shall reioyce ouer thee: So that praise the Lorde O
Ierusalem, praise thy God O Sion: for he hath made fast
the heavenly barres of thy gates, & hath blessed thy childre
within thee, that we shall dwell in thy pallaces, made the
elect Saintes and sonnes of God, in all plenteousnesse of
ioy and peace: reioysing in his holy sanctuary of euera-
singnesse, where we shall walke in the court and pallace

Esay 54.

Esay 61.

The glorious and beautifull garland

of our God, ascribing praise and honour to him in his places of eternitie: and there we shall sing merily vnto our God, lauding and worshipping him in the beautie of his holinesse: for the spirit of ioy shall there be triumphing among vs in his glorious chariot of heauenlinesse, in that we shall beholde the face of God, whose Maiestie endureth visibly with vs for euer: shewing vpon vs the light of his countenance, and filling vs rounde about with the incomprehensible sweetenesse, godnesse, ioyfulness and excellentnesse of his owne selfe: shining, flowing, and streaming forth to be the beames of beautie, the brightness of glorie, the fountaines of ioy, the riuers of life, the paradise of pleasure, the freedom of delights, the ornaments of honour, the plenteousnes of reliefe, the pleasantnes of all heauenly sanours, the sweete smells of all redolent odours: and thus he shall reioice his glorified Saints eternally, who shall be ravished with endlesse mirth and gladnes to beholde with their eyes the infinite & inexpressible excellencie and splendencie of the beautie of their maker, and to heare the great power, might, and maiestie of his omnipotent voyce: And thus the chosen of God, being adorned with the ornaments of immortallitie, garlandes of glorie, crownes of life, and palmes of ioy and victorie, are in their heauenly clothing in new Ierusalem, in the sight of the glorious throne of the most highest, being consembrable to God in purenes and cleannes, enioying the freedom of eternall blessednes: therefore (O sweete people) repent for this kingdome is at hande, and come to the waters of life, and stirre vp your mindes to holinesse that you may enioy this blessed Cittie. For Christe after his ascension, to stirre vp & kindle a seruent desire to our hearts (towards the seeking after this his kingdome) doeth shew a glistering vision of newe Ierusalem, to the spiritual eyes of Iohn, that he being vpon an high mountaine, did see in shortly comprehension the consemblance of this holy Ierusalem:

of mans glorification.

Jerusalem: descending out of heaven from God, having the
 brightnesse of God: shining like to a stone most precious, Reuel. 22.
 even a lasper, cleare as Christall: being thereby a most
 flourishing Citie, translucent in all heavenly pleasant-
 nesse, most plentifull with all goodnesse, most beautifull
 to beholde, and most glorious to enioye: and this Citie is
 moze precious then pearles, an habitation so amiable, so
 louely, so deere and desirefull, that it includeth in it selfe
 the immeasurable and endlesse fulnesse of heavenly ri-
 ches, eternall felicitie and happinesse, unspeakable plea-
 sures, ioyes, and glapnesse, ordained eternally unto the
 elect and glorified people: That who would not (O Lord)
 loue the habitation of this thy house, and the place
 where thine honour dwelleth: which thou hast made a
 moste sure and safe Citie, impugnable for euer, being
 bordered and compassed rounde about with the walles
 of eternitie, great, high, and strong, which stande fast for
 euer: And her walles (sayeth Esay) shall be called health: Esay 60.
 And the Lorde (sayeth Zacharie) will be vnto her a wall Zacha. 2.
 of shining fire rounde about: And yet the entrance into
 this Citie, shall bee by twelue gates, kept by the goodly
 Porters and Angelles, the twelue tribes of Israel, that
 the gates of newe Jerusalem (according to the saying of Esay 60.
 the Prophet Esay) shall be called the praise of God: be-
 ing agreeable in euery part, in, with, and to it selfe: in
 perfect number of equalitie and sympathie, concording
 euery side together in one conclusion in the whole: As Al-
 pha and Omega is the first and the last, as one perfect
 number of eternitie in many: and the same many con- The lively
 cluded in, of, and by that one: And thus consymbolicall description
 in diuine myserie, hath Ierusalem a quadrate & equilateral of newe
 forme, with three gates on the North side: three on the East: Ierusalem.
 three on the South: & three on the West side: founded with
 twelue foundations, euen (the holy Apostles) of whom the
 walls:

The glorious and beautifull garland

The myste-
rie of a Ra-
dicall roote
and radicall
number to
Christ and
his elect,

walles consist: euen the great high number of the elect.
And thus there being in newe Ierusalem many gates
and many heavenly openings to goe in at to praise
the Lord: yet are they one in many, and many in one co-
hering in the same: like a radicall roote, out of which
springeth a radicall number: and yet that number so ri-
sing out of his roote to an high and great number, as that
it hath a true and perfect continuation of unitie, sympathie,
and concordance, of, with, and in his radicall roote: where-
by it is one of it selfe: and of that same one, rising out ma-
ny, and (that many) still abiding inseparably, in one con-
cordance, of, with, and in that one: as a thing impossible,
that, that great radical number should consist, or be found
without his roote radical: neither also is it possible to be
thought, a roote radical to be: but that in his owne na-
ture and power, (of force) are many numbers radical, in-
clusively contained in this his roote, as in a pefuite scale of
most heavenly comprehension: so that the number of
twelue is a radicall number, which by vertue and power
of it selfe, multiplied in it selfe, doeth of it selfe produce
a greater number, as an hundred fourtie and sence: and so
the heavenly harmonie increaseth by consent and agree-
ment of radicall production: & yet this high number doth
concord, unite, and knit it selfe in, of, and with this radical
number of twelue: so that the twelue apostles being the
twelue foundations, (raised out of one corner stone) wher-
of the walles of Ierusalem do stand: are the radicall roote,
whereof the great number of the elect, in one symbollicall
conformitie, and concordance of unitie, doth agree in per-
fect harmonie of consulation, as euer abiding in, of, & with
his foundation or radical roote: and so by vertue & power
(of perfect production, continuation, concordance and har-
monie) is one in many, and many in one, contained in
perfection of heavenly myserie. Whereby this Radical
foundation and roote (twelue, Apostles) springing out of
that

of mans glorification.

that only roote of Jesse: doth containe his measure of Jerusalem, so vnder the vertue figuratine of twelue, as the number of the whole elect & of the twelue trybes: that the heigh, length breadth is equall, and the measure of the walles is a perfect radicall number, of the radicall root of twelue multiplied in him self, which in his owne strength and power produceth an hundred fortye and fouer, a figuratine signe of the vnitie and consent of the mysticall number of the whole congregation of the elect number of the Saintes: so? as twelue augmented in it selfe doth thereof concurre a certaine true perfect radicall number, consensibly agreeing to, in and with the roote twelue wherof it ryseth: so in lyke consent, vnitie, harmony, perfect number and true increase of propagation and concoydance, is the vniuersall Church triumphant to the radicall roote of the twelue Apostles, and their doctrine: so knyt all in one roote of Jesse inseperably: as one in many & many in one, in ghostly harmony euermore abyding.

And thus in lyke manner, is this euermore lasting habitation or new Jerusalem, so absolute in all true perfection & iust proportion of heavenly consent, as nothing can be better, nothing purer, nothing excellenter, and nothing more worthy to the euermore lasting reioysing of the elect saintes of God: cohering in one self same perfection of one consēt, peace and vnitie for ever.

And now the vision of this glorious Cittie, wherein the glorified people shall dwell, do glister in the spirituall eies of John in such transparent manner, as may animate all harts to the earnest looue and desire of imoying so beautifull an habitation, and so precious a Cittie of blessednes For the buylding of the walles was of Iasper and the Cittie of pure golde, lyke to the cleare glasse, and the foundation of the walles were garnished with all manner of pretious stones: as of Iasper, Saphir, Calcedon, Smaradge, Sardis, Sardonir, Sardonis, Crisolitie, Byrrall, Topas, Crisoprassos

Reue. 4.

P.

Iacynth,

The glorious and beautifull garland

Parfit and Amatif: wherby appears the abundant riches of all vertues the innumerable treasures of all heauenlynes, the exceeding toyces of all toyfulness, the unspeakable sweetnes of all blessednes, the moste precious felicitie of all happynes: to bee alwaies there conseynd to the perpetuall gladding and reioysing of the hartes of the elect of **G D D**: for the Cittie in euerie parte with the whole, and of the whole with euerie parte, is without spotte and blymes, without blemish and wyrcle for euer: being in euerie parte the selfe perfection for euer: that in her compass, euer, is the excellencie of all excellentnes, that nothing can be added.

Reue. 4.

Reue. 12.

And therefore that the power, glorie and mightines of this kingdome of Iherusalem might bee knowne to all men whose glorie is everlasting, and her dominion endureth through all ages: for she hath her gates wrought without hands: and yet graue by high ministerie, beeing of twelue beauties like incomparable pearles, and yet by heauenly vertue, they shine as many, yet still in one: And the street of the Cittie was moste goodly, consistting of pure golde, as a through shyning glasse. Shewing that it is moste riche with all fulnes of riches, the mightiest kingdome of all incomparable treasures: the phenicall Cittie of all inestimable heauenlye merchandize: beeing moste delectable aboue all delightes, moste beautifull aboue all fairnes: moste cleare aboue all clearnes, and moste of all resplending, y the night is as cleare as the day, and the darknes and light bothe a lyke aboue all brightnes: in which we shall reigne with the father of all brightnes, greatnes, beautie and glorie: who evermore holdeth the Sainctes and Citizens there, in perpetuall blyss and toy, touching such an heauenlye mansion, wherewith they are clothed: for that the Lord God almighty and the Lamb are the Temple of it, and the brightnes of God doo lighten it, and the Lamb is the light of it, that there is neuer night,

neuer

of mans glorification.

never need of sunne or moone, neither shall the gates euer be shut, for the seate of God and the Lamb shall be there, and they shall see his face, and his names shall bee vppon their Foreheades. Reus. 22.

And then they are a most blessed People hauing the Lord for their God, that insomuch it is a thing beyond all measure, a place of ioy beyond all thoughtes. where they shall haue the freedom of Angells, the paradiſe of ghosts, the delights, the incomprehensible brightnes of Gods countenance satisfied with the pleasures of his house and kingdome, in the abundant and bountifull refreshinges of all sweet and delectable gladnes: by beholding our GOD in his greatnes, being the Creator of all creatures, the giuer of all blessednes and Author of all heauenlines, the omnipotent maker of kingdomes, powers and dignitie, that all thinges shall yeeld by their glorie to this Cittie of his Saints, bothe kinges and powers, and whatsoeuer hath been created shall yeelde by his honour and vertue to this Cittie: bothe waters and stones frutes and leanes.

For out of the seat of God and of the Lamb procedeth pure Rivers of water of lyfe hauing on euerie side townde of eternall life, and frutes and leanes of euerlasting helth, (according to the saying of the Prophet Esay) There lyeth no man that sayeth (I am sicke) for all euill is clearely taken away from the holy and blessed Citizens that dwell and inhabit there. Reus. 22.

And thus the glorified and blessed People of GOD, shall continue and euer remain in the glorious presence of Gods most excellent maiestie: in the euerlasting and eternall state of unspeakable ioyes and hapines, euermore walking in the puritie of the shyning and moste cleare light and brightnes of GOD. Therefore ascribe power vnto our Lord and reioyce in him, who is so wonderfull in his holy places, where he will deck his people with his owne beauty, & crowne them wth the glory of an euerlasting

The glorious and beautifull garland

Ezeche. 1. and
10.

The mysterye
of the fower
beastes 4. and
wheelles which
Ezechiell saw.

kingly priesthood extolling and praying God eternally in the highest, according to his worthynes: and thus they taste perpetually of the infallable sweetnes, of all flowing godnes incessantly proceeding from God his owne selfe: there making mery in all heauenlynes of mirth, and reioysing continually before God, by embracing the excellent hymne and blessed beames of the moste splendent and glorious brightnes of the omnipotent Father: And therefore come hether (all good people) that you may taste the sweetnes of the Lord, for the which lift up your hearts to heauen and so run your race, as that you may be receiued in to that heauenly habitation with God and his Saints. And besides touching y^e heauenly misterie of this our eternall Jerusalem and blessed mansion descending downe, from God: the vision of the glorie of the Lord appearing to Ezechiell, both in ghostly comprehension (as in a cleare glasse) represent the figuratiue misterie therof, vnder the semblance of the godly Cherubins: for our holy & everlasting Cittie shall evermore appeare full of the glistering of Gods maiestie, lightning round about: wherby y^e twelue trybes or vniuersall number of the elect, possessing Jerusalem: according to a quadrate or equilaterall triplicitie of euery side of the Cittie, conteyning thre gates, hauing the names of the trybes in order of heauenly deuision: which sides represent the fower godly beastes vnder the quadrate fourme of this Cittie: containing, as vnder fower faces of beautifull beastes or wheelles: the whole congregation of y^e elect, as vnder the face of thre gates on euery side, making the radicall number of twelue trybes or twelue Apostels multiplied in the ver tue of it selfe, to a perfect number radicall the harmony of the elect: and thus these godly faces of the fower beastes, being each side of the Cittie with his blessed saintes, shall shine as burning Cressets, geuing & continually glister as it were a lightning, for out of their bodies shall proceed the flaming zeale of praying and

of mans glorification

and magnifying the God of glorie for ever: and thus on the foure sides rounde about. (the similitude of new Ierusalem, shall be as a glasse sea mingled with fire shining with the superexcellent glittering of heauenly beantie, like the shining of precious stones) carued out without hande, by the omnipotencie of God: that the twelue tribes, or whole congregation of the elect, being evermore in the citie: that howsoever the blessed Lambe and glorious hoste of Saintes moue vpperward or downeward, to the magnifying of the Maiestie of God, or falling vpon their faces at the high glistering of the most incomprehensible brightnesse of God: the tabernacle or heauenly Ierusalem doth the same also: as an heauenly clothing immoueable from them, but still conformed in all godly perfection to euery harmonie of consent of the glorious Saintes: that if the holy Saintes doe moue or goe, by the guiding of the spirite or Lambe, the blessed Citie or tabernacle goeth also: for the spirite of life is in the Citie: So that the elect are so clothed with their heauenly habitation, that neither can they any way be separated from it, nor that from them, as a kingdome of glorie, inseparable and immoueable from a glorious bodie: And this eternall Citie is framed with foure equilaterall sides, (like the fourme of the Duier and altar of the Temple of old Ierusalem) and that in most true perfection of iust harmonie and absolute proportion, hauing to looke vpon euery side most excellently cohering and according: as if one were in another: that when one side of the glorified saintes went forward, they went all foure and turned them not about: according to the dignitie of true perfection: for such is the conuorsing of euery part with the whole, and of the whole citie with euery parte, that if any part moued, all moued: and that with such a motion, as the spirite of life did giue, which was in the whole Citie or tabernacle, and in euery parte of the tabernacle a like and the selfe same: So that

The glorious and beautifull garland

This motion was ever, as the swete voyce of Gods owne
mouth did breath, being the perfect motion of Gods holy
will: (accordingly as the children of Israel did neuer
mooue forth in passing the wilderness, but by the mouth
of God, as the cloude pillar did mooue or stande still be-
fore the tabernacle:) So in most heauenly maner shall
it be in our glorified tabernacle or citie, that God shall be
our Captaine and King, leading vs to fountaines of wa-
ter of life: And the streetes and winges of this our Citie,
are so framed without hande, by mightie power, that one
neuer touch another, and yet when they mooue they turne
them not about, but eche goe straight forwards: shewing
that it containeth one onely way and motion of most per-
fect trueneth and perfection with all harmonickal concor-
dance of heauenly agreement. And these goodly beastes
doe represent the Galy liners which are accepted before
the goodnesse of God: and now the maner of their dwell-
ling within their newe Ierusalem, is prefigured by the face
of a man and Lion, appearing on the right side of the square
Citie: and the face of an Oxe and an Eagle on the left
side: signifying a consular expectation, that those godly
people, which like a Lyon haue bene vigilant, stout, strong,
and bolde in faith, to fight and warre in defence of the
Lambe: and the face of a man sheweth that those which
truelly and faithfully by confession, teaching, and prea-
ching, haue let forth the glorie of the Lambe, shall pos-
sess the right side of Ierusalem: And those which like an
Oxe to sacrifice, haue yielded them selues to martirdome,
to death, or to yments for the Lambes sake: and those
which like an Eagle haue turned their hearts to God, as
the Eagle doeth alwayes turne her selfe to the Sonne, to
beholde it, shall possess the left side of newe heauenly Je-
rusalem being nowe glorified: whose seats shineth like
glittering scoured metall, full of beautie, evermore con-
firming in one selfe laud, joy and glorie: And nowe the
winges

Ezech. 1. 12

Ezech. 1.

wings and borders are spreade out most beautifully, (ac-
 cording to *Elay*) the cordes are so laine abroad as that
 they can not be better, and the mast set vp of such a fashi-
 on that no banner or sayle hangeth thereon. As also *Elay*
 saith. The Lorde sitteth vpon the Circle of the worlde,
 and spreadeth out the heauens as a couering, and stretcheth
 them out as a tent to dwell in: For nothe euery parte in
 the whole, and the whole with euery parte doeth euer-
 more agree in the selfe same. so knit in vnitie and euer-
 lasting peace, in one consent of melodie, that for euer one
 parte and euery parte doeth the selfe same thing: as the
 Spirite and Lambe doeth leade them, hauing the pre-
 eminence: so that for enermore they remaine glorified
 with euerlasting life, peace, vnitie, and puritie of all
 perfection and brightnesse in the sight of the Almightye:
 for all thinges with them are Symbolicall to Gods Pa-
 iestie: That as Iesus Christ our Lorde and Redemer
 is the Sonne of God, begotten of God, God of God, and
 God in God: that their insearchable nature is such, that
 they are both one in it selfe: And the Holy Ghost from
 them proceeding, beeing the euerlasting Spirite of the
 euerlasting Father and Sonne, being of inseparable na-
 ture all together in it selfe: so that being three persons
 in Trinitie, yet is it one euerlasting vnitie: for in them
 is one Communion of Godhead, that the fulnesse of the
 Godhead dwelleth in the three persons Almightye, both
 bodely and Substantially: And now as this euera-
 sting power and Godhead is coadunited a perfect Tri-
 nitie in Vnitie, and Vnitie in Trinitie: So we of God,
 to God, and in God, are adopted Saintes of holinesse
 by Iesus Christ our Sauour, the eternall worde & sonne
 of God: by whome we are made in most excellent & true
 resemblance of Godly nature, partakers of Gods glorie
 and purenesse: being ordeined of God to bee fashioned
 like the Sonne of God: That what perfect consumation

Elay 33

Elay 40

Coloss. 1

Phil. 3

Eph. 2

The glorious and beautifull garland

of Godhead. is betwene the trinitie and the unitie. The
like heavenly harmonie by adoption shall be for ever. of
the Saintes of newe Jerusalem. adopted true sonnes of
God by the Sonne of God, so fashioned like to his glori-
ous bodie. So that as the everlasting seate of Gods maie-
tie, his eternal and incomprehensible place of power. doth
ever remaine with the Godhead, as an eternall brightnes
of the most holiest seate of all holinesse: that where the
Godhead is, there is the shining of his incomprehensible
seate of brightnesse, as a place eternall and incomprehen-
sible, agreeing to an Almighty and incomprehensible god:
and so an Almighty God with an incomprehensible place
of glorie, as one in a seate everlasting. unsearcheable and
unpierceable of all omnipotent Patience: being an eter-
nall creator and maker of a universal seate of glorie. never
departing from the same, as an immutable God, in an im-
mutable, universal, and incomprehensible seate of honour
and power: So the Saintes and blessed elect haue a new
manshon and glorious Citie descended from god, in which
they abide a kingly Priesthoode for ever: And they shall
never goe out of it, but shall sit therein with Christ the
Sonne of God, being his seate of glorie giuen of the Fa-
ther: where the elect shall sit with the Sonne of God in
his kingdom. as the Sonne did sit in his fathers seate of
incomprehensible Patience: And nowe such is the hea-
venly sympathie and consemblable resemblance of our
heavenly manshon or newe Jerusalem, answering to the
incomprehensible seate of the glorie of the eternall maie-
tie: That as the incomprehensible seate of glorie is ever
with God, so our newe Jerusalem is ever with the saints:
being an everlasting and heavenly clothing, with which
the elect are evermore clothed: That where the first be-
gotten Sonne of God, and by him the adopted sonnes of
God doe go, move, or alleviate them selues forwarde the
omnipotent God: in like sort doeth the eternal tabernacle
or seate

Phil. 3.

Reuel. 3.

Cor. 2. 5.

of mans glorification.

as feast: in a glorious clothing or euermlasting garment with
a glorified body continuing inseparably for ever:
And thus we are conuyned as one harmonie and perfect
consent of many, vnited in one communion wth Gods holines
so glorified in the Author and Father of glorie. & clothed
with the substantiall partakeing of his godly feast of glorie
(according to Esay) I will make a new Ierusalem (saith the Esgy. 44.
Lord) that shall be glorious through all posterities: Peace
shall be the ruler, and Righteousnes the officer: the walles
shall be called helth and the gates the prayse of God, and
God shall bee thy euermlasting light, and thy God shall bee
thy glorie: And she shall be a crowne in the hand of the
Lord, and a glorious garland in the hand of her God: and
shall be called a new name, the pleasure of God in her, and
God loueth her, and god shall marry him self to her sonnes
and as a brydegome glad of his bryde, so god of her.

Wherby appeare the infinite loue of God to his saindes
and of them to God: the inseparable coniunction of y^e glo-
rie of God to new Ierusalem: and to her sonnes: and the
reciprocate coniunction and euermlasting confirmation of
them to him in substantiall glorification: so that we shall
be (in misterie) as one pure vnspotted people, sanctified
in the participation of the holynes of God: being a mul-
titude and yet one heauenly body vnited to one only holy
and omnipotent God: and thus the Saindes shall be ioyful
with glorie behoulding the moste resplendent beantie of
God ouer their heads, lifting to him with one consent of
heauenly melodie all prayse and hono^r euermlastingly.

Wherefore ye heauenly Congregation of saindes sing
prayles night and day to your God of glorie that you may
dwelle before God for euer. And thus it is infinit to expresse
and moste ioyfull to beholde the admirable treasures and
riches layd by for vs in Christ to come, and it is exceeding
gladome to thinke what a plenteous, colly, pleasant and
glorious feast the Lord hath prepared by Christe for vs:

D,

And

The glorious and beautifull garland

And let it reioyce you to the ground of your hearts, to
consider how the Lord shall bestow upon you the **Widow's**
with the garments of heavenly felicity, and high blessednes.
and let your soules leap within you and dance for joy, to
think how you shall be decked with the garments of Gods
beautie, and be you merry in righteousness and run cheer-
fully to godlines of life, that you may partake with this
everlasting happines of new Jerusalem, the glorie wher-
of is so exceeding, that the high amplitude thereof cannot
be exprest, unto which the spirit of God sayeth to thee
come, and your bryde her selfe (even Jerusalem) saith come
Therefore to run the race of your life that thou maiest
go into her, and taste her water of life, there
beholding the maiestie of **GOD**, with
all abundant ioyfulness: and so re-
maining in everlasting glo-
rification with **Christ**



And thus we have seen the glorious and beautifull garland
which the Lord hath prepared for his elect, and how they
shall be clothed in the garments of his righteousness, and
shall be united to him in everlasting life.


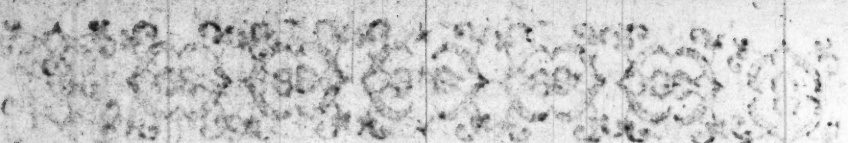
Alleluia, saluation and glory and ho-
nour and power and might: bee af-
scribed to the Lord our God: for true and
righteous are his iudgements, therefore
praise the Lord God all ye, that are his
seruants, and ye that feare him both sm all
and great: for the Lord our God omnipo-
tent reigneth: so that let vs reioyce and be
glad and giue honour to him for the ma-
riage of the Lamb is come, and his wife
made her self ready, and to her was graū-
ted that shee should be arrayed with pure
and goodly raynes: (and the raines be the
righteousnes of Saints, and now happie
are they which are called vnto the supper
of the Lambes mariage, for they shall
dwell with him in his euerlasting Taber-
nacle and Temple, and God will dwell a-
mong them, and they shall see Gods face
and his name shalbe in their forehead
and God him self shall bee their
light, and shall reigne for e-
uermore: therefore to
him sing prayles
world with
out end,

AMEN.

O. 2.



Reu. 19.

Reu. 22.



Esdra 4. 2.

Take thy number (O Sion) and shut vp thy purified, for
the number of thy Children whome thou lodgedst for is ful-
filled, and sealed in the feast of the Lamb receiuing glorious
garments of the Lord, therefore O glorious mother Ierusa-
lem embrace thy glorified Children with all tryumphing
gladnes.



THE GLORIOUS

AND BEAUTIFUL GAR-

lande of mans glorification.

CAP. 5.

Of the pure Christall and glasse Sea, on which the Elect shall stand before Christ: and in this glasse sea, true godlines and righteousness give the crownes of glory: according to who every man must be directed, that desire to stand ioyfully before Christ to be crowned with the Garlande of glorification.



In the Name of our Lord God Almightye who went before his people thorough the wilderness, that the earth shoke, and the heavens dropped at his presences: whose glorie no eyes might not beholde: neither any earthly and corruptible eye can see his face and line: hath promised of his great goodnesse and love, that

Psal. 68.

Exod. 33.

he will haue the righteous in everlasting remembrance: and will be to them a ioyfull crowne and glorious Garlande. Therefore reioyce in the Lord and be glad, that he may put vpon you the garments of health, and cover you with the mantell of righteousness: who saith that he wil decke you like a bridegrome, and as a bride that hath her apparell vpon her, so he will clothe you with the shining robes

Esay 28.

¶ 3.

250 THE
 robes of glorification. For which cause ye ought to thewe
 your selves excellent in light countenance, a planting of the
 Lorde, for him to reioyce in: evermore walking in pure-
 nesse of conuersation, and so holding out to the ende: ther-
 by to winne the glorious palme of victorie, and eternall
 kingdome of blessednesse: for be it, that a man strue for
 a maisterie, yet he is not crowned with the victorie, ex-
 cept he strue lawfully & so ouerrapineth. And also they
 that procure maisteries to obtaine a corruptible crowne,
 abstaine from all things that shoulde hurte them, and
 hinder them in their enterprise: but nowe is you an in-
 corruptible crowne is propounded. the joy of everlasting
 life and blessednesse: for which cause you ought so much
 the rather to abstaine from all things that shoulde let you
 thereto: And so runne, that you may obtaine the garland
 of victorie and palmes of glorie, for Christ hath not called
 you vnto uncleannesse of life, but vnto holines, accordingly
 as it is written, be ye holy, because I am holy: wherein it
 is the will of God, that you shoulde increase more & more
 in all rightnesse of conuersation according to his Com-
 mandment. For the purpose of this is God, is to keepe your selues
 vnto the world, and to cleanse your selues from all
 unrighteousnesse of the flesh, and growe up to full holinesse in the
 grace of God: the great to the myracle of godlines: wher-
 unto you ought to strue up the gift of God which is in
 you. to the purpose of rightnesse, walking as obedient
 children, as becometh to the pleasing of God. Wherefore
 to bring you into the right way that leadeth to this pure
 glasse of rightnesse, thereby to enjoy the treasure
 of eternall life, you must walke in the path that leadeth to
 the house of God, in whose house all the treasures of the
 earth are hid: and there, by the holy one of Israel,
 who is the way you may go in, and be gayded in the
 right path to the heavenly Citie, namely Ierusalem. in
 a cleare way of godly conuersation, accompanied with
 true

May. 62.

Tim. 2. 2.

Cor. 1. 9.

Pet. 1. 11.

Iohn 10.

true Christianitie: and at your entrance to this doore you shall beholde with the eye of faith foure golden staires decked with many goodly precious stones of vertue; being very faire graces to goe upon, one higher then another: and when you are at the fourth staire, you are come fully into this pure glasse sea of holinesse, publicknesse and righteousness: and besides when you are come to the end of the fourth staire, you shall beholde the fifth golden staire more goodly then all the rest, most beautiful, translucent, and glorious, which bringeth you presently into the Chyrtall sea of glorie, to stande joyfully in the light of Christ, with a garbe of victorie and a garlande of glorie in your hand. Whereof the first golden staire of Christianitie is to helpe the holy scriptures and Gospell of God, simply, sincerely, and truly. And this is the first steme of Christian wisdom: The second staire is to reuerence the word of God, with a pure hart in all obedience & diligence to keepe his comendment: and this is the order of true Religion: The third staire is to goe forward by the word of God into the meditation of heavenly life, having your conversation in heaven, from whence you look for a saviour to deck and beautifie you with glorie: And this is true holines and godlines: The fourth goodly staire is to continue and perseuer in the word of God and truth of the Gospell in all steadfastnes of faith, love hope and patience, immovable unto the end: And this is perfect constancie to obtaine victory, and this the fifth translucent and high staire of holines entereth into the Chyrtall sea of glorie, to stand in the number of the elect that hath got the victory of the beast, of his wylde of his mark and of the number of his name, slaying the Harpours of God, and singing the song of Moses the servant of God, and the song of the Lamb, who hath made us meeete for his most glorious and everlasting kingdom: As, by grace in Christ, to overcome and hath quelled the wylde and lustes of the fleshe and spirituall powers:

Golden staire

1. staire

1

2. staire

2

3

4

5

True holines
glorie

Chyrtall sea

The glorious and beautiful garland

1.
The light of
the Gospel
and truth.
Esay 9.

Iohn 1.

Peter. 1.1.

True Reli-
gion.

Reuel. 12.

pointed by the faith of the Gospel and armour of God, and
to so depart with the blessed. And now as the entering by
upon this golden gate of Christianity, there standeth a
faire virgin, of a very pure and cleare countenance, clo-
thed with garments of shining light, and is with unsear-
chable beauty: And she putteth nothing to them, that
would come to her, but as the holy one of Israel hath taught
her. (because upon his shoulders the whole kingdom doth
lye.) And she is crowned with a crown, beset with the
pearles of doctrine, truth, knowledge, discipline, prophe-
cy, and preaching: And she is called the light of the
Gospel: And she is always pronouncing a sweete and
heavenly exhortation, desiring every man to heare the
truth of the Gospel, and the way to their salvation, say-
ing, Ye men and brethren, gird you with the girdle of
Gods vertues: for through his abundant mercie he hath begot-
ten you again, not with golde or silver, but with the precious
blood of his only sonne Iesus Christ, as of a Lambe
without blemish and without spot: that ye should enjoy an inhe-
ritance immortal and glorious, prepared in heaven for you.
Therefore run perfectly to the grace that is brought by
Iesus Christ, walking after the spirit, abstaining fro fleshly
lusts, and fighting against the workes of darkenesse: that
your conversation may be holy in the grace of Christ,
wherunto Iesus hath called you through faith to salvation:
thus the newe covenant, mutually layeth good persuasions to
allure men to winne the glorie of Christs kingdome.
And then passing forwarde to come to the seconde staire,
after the vertues of the truth received, there stande ano-
ther beautiful woman, arrayed with all the shining gar-
ments that the first was contained in her treasure house
of truth: for she was clothed with the brightness of the
beame, the cleare beame of God, and the moone under
her feet: the righteous life of the true congregation and
Church of Christ, was her robe-stool: and the glorie of
his kingdom was her crown: and she was called the twelve

of mans glorification

and shee started out her head. the doctrine of the Apostles
 and the righteousness of their life was her glorie: where
 with shee decked all that came vp to her vpon this staire,
 for shee was the nurcing mother of Christes little Chil-
 dren, her name was true Religion, whom the righteous Ioha. 6.
 branch of Dauid, did holde fast by the hand, and linked
 her with a chaine of golde of vnseperable loue, vnto the
 first virgin her sister called the light of the Gospell: that
 whosoener came to embrace the first Lady, with true Un-
 core loue: must also by the golden chaine of seruent loue,
 come vp higher vnto this sweet virgin of true Religion,
 to embrace her giftes of grace, hope and peace to professe Heb. 5.
 steadfastly the true profession of Christe with all humbles-
 nes, reuerence and obedience vnto God: then these being
 not all the sayres that confirmed a righteous man, in the
 way to everlasting life. These Rules pointed him to looke
 vp to the third golden sayre, and there was a trym meek
 virgin very demure and humble (euen as white and as
 meek as a dove) being rayed & clothed with pure & godly
 raimes of like the garments of righteousness down to the
 ground, and shee stood vpon the corner stone of Sion, and
 shee was rich and had no end of her treasures, & shee was
 fast linked with the golden chaine of vnseperable loue to
 the other two virgins her sisters: that who so came vp to
 them, shee (for her godly raimes and treasures sake) stirred
 them vp with seruent spirit to come vp higher, to stande
 with her and walke vpon the corner stone of Sion, wher
 shee by name, being true godlines, did set vp righteousness.
 in the ballance and filled all commens to her with frute
 therof: shee was as the shining light & her beautie as the
 burning lamp, & shee giue them the rich garments of righ-
 teousnes which the two first Ladies had made ready for
 them to weare: which notwithstanding without this vir-
 gins assistance did shewe in them naked and bare: for shee
 being by name true and pure Godlynes, did deck all men
 that

4.
 Godlynes and
 perfect Righ-
 teousnes.

Reue. 22.
 Pct. 1.1.

The glorious and beautiful garland

Eph. 6.

Thess. 1. 5.

Gal. 5.

Iohn. 1. 3.

Phil. 2.

Confrauncie &
perseuerance
in righteous-
nes to the end

Reue. 19.

Pet. 1. 1.

Iames. 1. 4.

Eph. 3.

Rom. 8.

H. 5. 12.

Cor. 2. 1. 12.

that had received the light of the Gospel; and the profes-
sion of true Religion with the garments of health, and
precious armour of God, putting upon them the breast-
plate of righteousness, the sandals of peace, the shield of
faith, the helmet of salvation, the sword of truth, & the
of the spirit, saying: Now walke yee as Children of the
light and Children of the day, for they that are Christes,
have crucified the flesh with the appetites and lusts therof:
and so walke in the spirit and doe the frutes therof, and be
not weary of well doing but tread down the lustes of the
fleshe which worketh contrary to the spirit to keepe you
back from this golden faire into whiche you are come,
wherin shine as light in the world, holding fast the word
of life, and then aske any thing at Gods hand, according
to his will and he heareth your petitions: thus she reioy-
ced all commens with the abundant sweetnes of heavenly
conuersation: And now preassing up to the mark appoynt-
ed, the high calling in Christe, these Virgins appointed
a righteous man to go up to the fourth golden chaire, where
was a pure, modest and meek Virgin, clothed with a gar-
ment dypt in blood, setting her feet very fast upon the pre-
cious toiler stone of Sion, being lynked with the insepara-
ble and invincible golden chains of perfect loue, steadfastnes
of faith, unpaynfull patience vnto the other three Ladies
her Sisters, and her name was called Constance & perse-
uerance in the mouth vnto the end. And then you might
see many come running feircely out of the house of Esau
to make sharpe battels and assaults against this virgin,
shooting many arrowes of persecutions, afflictions, tempe-
rations and tribulations to beate her of that golden chaire,
and to kill her, and there you might see that she was sore
wounded that her garments were bloodie for the Lambes
sake, and she did holde fast the treuth and her faith did co-
stlye withstande of all the parts of persecutions: and she
had a great Roanant in her hand, and upon it, was writ

ten:

In the wordes which the Lamb of glorie spake to John
 from heauen, to man thereby all them that were come
 by grace in Christ to the other that sayes to come up
 to her, to walke with constant faith and patience by
 on the gladdall sea of perseverance to the end: and then
 she sayd to them that were belowe come up hether bolde-
 ly and feare none of those thinges which you shall suffer
 for beholde the holy one of Israel that sit upon Dauides
 stoll, he sayth you be of god there for I am with you sat-
 eth he to the end of the world, and he saith unto John,
 Feare not, I am the first and the last, and am alive and was
 dead, and beholde I am a live for evermore, and have the
 keyes of hell and death: Holde therefore fast the patience of
 my wordes to the end and thou shalt be safe, for whoso-
 ever overcome me and is faithfull to me unto death, I wil
 give him a crowne of life and will make him a glorious
 pillar in the Temple of my God, and shall sit for ever with
 me in my seat in new Jerusalem: and thus this goodlie
 Lady did comfort all comers with such heavenly conso-
 lation of Christes owne wordes, who is faithfull and true
 that it woulde move any hart willingly to die for y^e Lamb
 sake and to suffer all afflictions rather then declyne from
 the companie of these heavenly Ladies, which leadeth to
 eternall salvation: Then these virgins pointed a righte-
 ous man farther to the top of Sion, and there he might
 see and come to the company of them that were got by to
 this fourth golden staire in Jacobs house walking boldly
 in perfect stables of all righteousness upon the pure gla-
 dful sea of perseverance: patience long suffering and im-
 mutableness: as men shewing them selves able to stand
 (by the grace which was now given them) and to abyde
 the battell to the end obtaining y^e victory: then were they
 redy joyfully to enter to y^e high golde staire there to stand
 with the flock before the stoll, having garlands & palmes of
 victory in their handes for a moste beautifull and glorious
 and

Reu. 3.

Reu. 7.

Reu. 2.

Reu. 3.

The glorious and beautifull garland

5.
Victory by
sayth.

Isay. 6.

Esdra. 4.2.

Reus. 3.

and bright Queene did sit vpon that transfulgent staire,
thynking out her heavenly band (being godly victory) ac-
companied with eternall gladdnes, trauioung them by that
had persenered to the end into the glaciell sea of glorie be-
foze the Lamb: saying now come sit with vs, OGD
sitting in his glorious seat and also, Elias vision perfor-
med: When Elias sat vpon the mount Sion, a great
people, whome he coulde not number and they prayed
the Lord with songs of thanksgenung, and in the midst of
them, there was a young man of an high stature more ex-
cellent then all they, and vpon euery one of their heades,
he set a crown, and was euery higher and higher, and the
Angell sayd to Elias that they were those that haue put
of the mayfall clothing and haue testified and knowledged
the name of God vnto death, & therefore are now crowned
and receiue the reward of immortallitie: & he which crow-
neth them and giveth them the palmes in their handes is
the sonne of God, whome they haue knowledged in the
world, and therefore they receiue glorious garments of h
Lord, which now beholde how Christe doth performe it,
saying to you all that hath overcome and bene faithfull
vnto death in his name, come take you the crown of lyfe,
and sit with me in my seat of glorie.

And thus these Princes of Righteousnes doth perswade
euery man by godly conuersation of lyfe, to preace for-
ward to obtaine the mark appointed, the high calling in
Christe even the very beautifull rewards of eternall glo-
rification.

For which cause that goodly Virgin and undefiled Lady
called the light of the Gospell, came forth in her goulden
Charriot to passe thorow out all the world, saying I must
go gather all Nations be they neuer so farre vnto Christe.
And then she sayd, Arise ye King and Princes, and wor-
ship the holy one of Israel: who biddeth you that bee in
darknes to rise into light, if you may to glorious Ierusalem
the

the Tabernacle that neuer shall remoue, for the glori-
ous maiestie shall there bee present among vs. Where-
fore vp and come to the hill of the Lorde, and to the house
of the God of Jacob, that you may walke in the light of
the Lorde: And then the paiser through the miides of hea-
uen with an euertlasting testament, preaching to all the
inhablters of the earth, saying, Seeke the Lorde, all yee
mecke hearted, y^e that worke after his iudgement, seeke
righteousnesse, seeke lowlines that y^e may be defended in
the wrathfull day of the Lorde: for the hande of the Lord
shall be known among his seruants, and his indignation
among his enemies. For which cause walke as it becom-
meth you, according to the Gospel of Christ, in true holi-
nesse and purenes of conuersation, that you may be found
to laude, honour, and glorie at the great day of resurrecti-
on. And then the vis set by righteousness in the balance,
and iudgement in the weightes, saying, Behold standeth
it betwene the righteous people, and the vngodly as sel-
loweth, and therefore be carefull to make your election
sure.

Esay 33.

Sophon. 1.

Esay 6.

Esay 3.

The righteous shall enioye the fruites of their labours
and studeys: but howe be to the vngodly and vnrigh-
teous for they shall bee heavily rewarded after their
workes.

Psalm 1.

Blessed is the righteous man, whose delight and exer-
cise is in the Lawe of the Lorde, for he is like a tree plant-
ed by the water side, whose lease shall neuer wither, for
the Lorde dwelleth among them that are righteous: But
as for the vngodly they are as chaffe that shall not be a-
ble

10.3.

preferred for evermore: but the unrighteous shall be per-
nished, and the seede of the ungodly shall be rooted out.

The Righteous shall live after the flesh: therefore shall reape life everlasting: but the wicked doe
fulfill the lustes of the flesh, and sove carnally, and there-
fore shall reape destruction.

**The Righteous shall be had in everlasting remem-
brance,** he shall not be afraide for any euill thinges, his
heart shall not be fast, and he shall not be troubled: but the
wicked shall consume away, and the seede of the ungodly
shall perishe.

**The Lord of hostes shall be a iofull god to the
glorious Barlades to the remnant of his righteous peo-
ple: but he shall make the generation of the wicked to be**

The daye cometh that shall be as an fire,
and all that doe wickednesse shall be as the strathes: but
unto them that feare God, and do righteously, shall
be health and saluation, and they shall be preferred in
the daye of the Lord.

Esay 14.

in. ch. 14.

et. 14.

The glorious and beaurifull garland

and all that shall be saved shall be clothed in it: **Revel. 22.**

Blessed are the righteous, for they shall taste of the fount of life, and enter the gates of the holy Citie of newe glorious Jerusalem: but the wicked and euill doers shall be shut out, and not suffer to come to the holy Citie.

Matthewe 23.

Vnto the Righteous the Lorde shall say, Come ye blessed of my Father, inherite the kingdome, prepared for you from the beginning of the worlde: But vnto the vngodly he shall say, Depart from me ye cursed, into eueralsting fire, which is prepared for the Diuell and his Angels.

And now seeing it is so betwene the righteous and the wicked, it behooueth every man to set his affection vpon righteousness, and so seek the Lorde in the singleness of heart: knowing that he is full gracious and mercifull to all that put their trust in him, but to the wicked he is a consuming fire: and therefore prease forwarde with all diligence to get by the golden staires of victorie, that you may receive at the appearing of Christ, the ends of your faith, even the saluation of your soules, and so be translated into Christs kingdome of glorie, where you shall dwell, accompanied with the blessed Saintes in all heavenly ioyes eueralstingly. Wherefore this godly virgin (called the light of the Gospell) pronounced the sweet sentence of Christ, saying, Come vnto me all yee that are laden, and I will refresh you: for if you desire to be Christs scribe, you will heare my voyce. And therefore all ye passengers into this worlde, both little landes and prettie virgines Come hither, and I will shewe you two great houses and habitaunces of much admiration, which

you

Matt. 22.

Iohn 10.

CH
is
I

of mans glorification.

you must knowe because they y walk in the narrow way,
which leadeth to everlasting life: that go y brode way on
to destruyd no walk by one of these houses: between which
there is great discord, contrarietie and disagreement, that
no man can live in this worlde but that he is in continu-
all battel by reason of these two houses which were neuer
fraynes since the beginning. And beholde do you not
see upon the right hand a goodly hill very pleasant and beau-
tiful to looke vpon: (that is mount Sion,) a most faire
place and the top of the whole earth where GOD is well
knowne in her Pallaces and honoured in her Temples,
(as a sure refuge) therfore come one and walke about Si-
on and goe round about her, and tell the Towers therof,
shew her bulwarkes and consider the riches and trea-
sures both in her, for there hath GOD chosen an heritage
for vs euen the worship of Iacob.

Math. 7.

Esa. 21

Psalme. 48.

The HABITATION of Iacobs
house of Righteousnes, and frutes of
the Spirit containing the nar-
row way to saluation.

CHRIST
is the
Dore.

Light of the
Gospel.
Treuth.
Veritie.
Grace.
Peace.
Loue.
Ioy.
True professi
Knowledge.
godly desire.
spiritual thirst
good will.
godly sorrow.

Repentance.
Diligence.
comfort.
consolation.
satisfacti n.
Godlynes.
Goodnes,
holynes.
Righteousnes,
Vertue.
Temperance,
Faithfulnes
Humblenes.
Meeknes.

Gentlenes.
good woorkes
kynndnes.
Constancie.
Perseuerance
serpent loue
liuely hope.
Pacience.
Perfectiones.
Instant praers
long suffering
forbearing.
forgiuing.
blessing.

charitie
mercie.
Thankfullnes
Graciousnes.
Tendernes
Purines.
goodthought.
rendring good
for ill,
vertuous mind
Faith.
Victorie
Q.

The glorious and beautifull garland

All those that are borne into the world that wil purchase heaven must enter into Jacobs house and walke according to those vertues and frutes of the spirit, which that house containes, enermore resisting and fighting against þe house of Esau, which is an aduersary and leadeth to distraction, whose great and huge house standeth on the contrary hill vpon mount Seir, and hath many wyde gates and open windows to go in at, and is full of brighteousnes, sinne and wickednes, that he that walketh in this house and is a frend herto, is an enemy to God, and goeth the way to perdition.

Gen. 36.

Abdy. 2.

Esaus house, the frutes of the flesh,

and olde A D A M.

The brude

way.

Flesh.

Sin.

wickednes.

Lust.

worldly loue.

Vanities.

mischeif.

malice.

il-thought.

il-deeds.

adultrie.

fornication.

hatred.

variance.

disobedience.

ambicion.

arrogancie.

flath.

flatterie.

Ipocrisie.

Idolatrie.

Ielosie.

wrath.

forcerie.

witch-craft.

murther.

theft.

disceit.

treason.

strife.

vsury.

conceitnes.

extortion.

impurenes.

drunkennes.

fleshlines.

uncleannes.

Idlenes.

wantonnes.

forwardnes.

vnkindnes.

sturdines.

feircenes.

cruelnes.

rashnes.

slacknes.

heresies.

erors.

sects.

sedition.

filthie talke.

brawlings.

rebukes.

grudging.

mockings.

iestings.

flourings.

peruerse.

proude.

high-minded

vnnaturall.

concupisence.

vnbeleef.

vnconstant.

ignorance.

ungodlines.

backbiting.

blaspheming.

swearing.

boisting.

vncharitable.

impenitent.

obstinate.

il-mindes

inventions

frutes of dark

nes.

And now whosoever walketh in Esaus house according to his frutes, is in the broad way to destruction:

So that he which walketh according to Jacobs house is spiritually minded, which is life and peace: and he that followeth the frutes of Esau is fleshly minded and that is death. Rom. 8 Therefore if you will line with Christs crucifie the humours of Esau, by wrestling against flethe and blood, worldly vanities and spirituall wickednes; that you may overcome the world and enjoy the crowne of victory.

When after that the light of the Gospell had thus shewd to the difference between the righteous and ungodly, and had declared the wayes of Jacob, and the wayes of Esau; and to let to the end of him that loveth spiritually, and of him that loveth fleshly: then did that pure Virgin Constance and perseverance to the end, say that she knew ledge herof was not sufficient but that it was required at all mens hands to holde fast the trench and not be removed away from the Gospell, and so to be doers and not on ly hearers, toheruppon she pronounced a sweet exhortation to all people that desire to come to the supper of the blessed Lamb, saying: Icames

O yee humble sheepe of god follow your Leader, goe on with your guyde, behold it is your L O R D and Saviour Christ, who is the sweet Saviour of lyfe, unto lyfe, the Author and finisher of your saluatiō: be willing to follow him, and walke in his pathes and you shall finde all the grices, steppes and staires wherby to clime vp to vs in heavenly Ierusalem. Therefore stretch and prease forwaro to obtaine the mark appointed the rewarde of the high calling of god in Christ: which to obtaine you must strine to overcome in this worlde many great battels, wilde beastes & strange locustres which will come vpon you: but faint not, for he holde he sitteth in heauen & holdeth the garlands of glorie in his hand to deck you with the Diadems of glorification, if you stand fast.

The glorious and beautifull garland

for that cause abyde all sorowes and persecutions with
boldenes of faith and immouneable patience seeing it pre-
pare such an exceeding and eternall weight of glorie for
you: But whate (O ye men) you seme to be perfect in y^e
profession of the Gospell, then beware you that seme to
stand that you fall not, for beholde the great day of tribu-
lation is yonder comming, what are you now affraid: do-
est thou shrink: doest thou goe backward from the professi-
on of the pure Gospell of Christe: feare not saith Christe,
him that killeth the body, but feare him that destroyeth
soule and body into hell fire: yea holde fast sayeth he the pa-
tience of my name, and thou shalt haue a crowne of ener-
lasting life: for he that confesseth the trouth of me before
men, I will confesse his name before God and the holy An-
gels, and hee that denyeth the trouth of me I will denye
him. Therefore beware, and bee not feble mynded and
dismaid at yonder tempest of persecution, for why, hath
not Christe moste longingly tolde thee that such extreame
dangers shall come to passe, and sayeth to the feare none of
those thinges, but holde out to the end, and thou shalt be
saned and crowned with eternall glorie: why then: wilt y^e
yelde: wilt thou now be shaken down like a figge, from his
figge tre: A man remember thy self, consider whereto,
thou dost fall, what art thou so myce of thy fleshe, so ten-
der of thy shyn, so seruent to Wylis and Chyldren, so ge-
nerous to worldly riches and delights, so bent to promotions,
so hasty to please men, so adie to this Weloide, so foolish
and madde to run with the multitude, so ready to yelde
to the persecutors, as to forget the day of the Lord, when
thou shalt altogether tremble and quake and giue an ac-
count of thy doings: what: I say to the heauie heart,
wilt thou abide no perills no torments, no imprison-
ment, no affliction, no hunger nor shame, no wearines,
no losse of goodes, no departing from friends, no losse of life
for Christes Gospell: then thou maist say, he is my tri-
butation, where

Cor. 1. 10.

Matt. 10.

Act. 5. 3.

Be not remo-
ued from the
Gospell.

of mans glorification

Wherefore pray with all diligence that God may streng-
then thy faith, and that thou mayest be endued with pati-
ence against all tribulations: and that you may be pre-
served from dogges, from Locustes, and unreasonable
men: And now while the doore of the Gospell is open,
stablish your heartes in the everlasting consolation of
faith, hope, love, and patience in Christ: And suffer ad-
versitie with him and with his Gospell, through the power
of God, who hath given you the gift of grace: For it is
written, that the dayes shall come, in which you shall be
purified, cleansed and tryed, as golde in the fire: There-
fore holde fast the patience of his name in all stormes of
persecutions by looking up joyfully to heauen. When thou
art in the handes of the persecuters, and fettered to the
stake of torments: then to beholde the golden altar, and
see there the soules of them under the hande of Christ,
which hath suffered before you in the testimonie of Iesus
Christ: whether (now) thy soule shipping joyfully out of
thy body (as one loosed out of bondage and prison) do goe,
accompanied with Gods holy angel to those blessed soules
there meeting together, with praising and magnifying
God under the golden altar: for blessed are those that suf-
fer for righteousness sake. And therefore consider what an
acceptable sacrifice thou shalt be to God, when thou shalt
breathe forth the swete odours of prayers through the fla-
ming fire, or tortures of death, up before the face of God,
by yielding thy life for his cause: so that bee assured that
thy inward ioy shall quench & eat up the outward paines
and torments of death: for it is written the Angel of the
Lord carrieth round about them that feare God, and deli-
uereth the, therefore feare not death for the gospels sake,
but suffer with christ that you may be glorified with him,
and so be of the number of them to whom he shal say, Come
ye blessed, inherite the kingdom, and be crowned with the
glorious garland of your glorification: and so to conclude,
Reioyce that your names are written in heauen.

Dan. ix.

Reu. 6.

An acceptable
sacrifice to
GOD

Psalme. 34

Luke. 10

with you god is with you
and the Lord is with you
and the Lord is with you
and the Lord is with you

Lift up your heades, Christ is at hande,
He is in the highest.

When the Kingdome come,
from heauen which is most pure.

The Lord God with him selfe from heauen
who is the King of kings.

Arise you dead and put you on
your newe immortall winges.

At then he will shewe him selfe
prepare you to be there.

Where crownes of life and palmes of ioy,
the chosen then shall weare.

Arise therefore receiue the gifte,
of God which is free.

Impetrate ioy, beholde the face
of God which is free.

The holy Citie, gloriously
in brightnes which excel.

Descend downe from God above,
wherein the Saints shall dwell.

The wicked then shall stand without
an heauie yoke to see.

The Lord shall say Depart ye hence
ye shall not be with me.

Arise therefore, as true right heires
of our most blessed lande.

Sing with him in the highest,
and his Kingdome is at hande.

F. K.

And the Lord is with you

A PRAYER OF THANKESGIVING TO GOD

THAT IT MAY PLEASE HIM

sanctifie vs with his holy grace that we may dwell in Newe
Ierusalem: with a petition for our Soueraigne Queene
that it may please God that she may reigne ouer vs may
my peeres, and after this life be crowned with the heauenly
ly clothing of glorification.



I most heartily thanke thee, (O
Lord God, our heauenly Father)
for thy manifolde and inestimable
benefits which thou hast giuen vn-
to vs, both for our soules & bodies,
and that freely of thine owne gods-
nesse without our desertes: wee
thake thee, that it hath pleased thee
of thy great mercie, to create and

make vs to thine owne image and Likenesse: and being
lost through þe sinne of our first father Adam, thou vouch-
safedst of thy endlesse pitie to saue vs and redeeme vs a-
gaine, by the death and passion of thy welbeloued Sonne
Jesus Christ, our saviour, mediator and Advocate: whom
we looke for to come againe at the day of iudgement, as a
most louing Lord and Saviour, to carry vs with him in-
to euerlasting glorie, there to remaine with him worlde
without end. Therefore graunt vs, sweete Lord God, the
riches of thy grace, that we may haue the fruition of thy
lopes in thy heauenly kingdome of euerlasting blessednes.
And we beseech thee O Lord Jesus Christ, which art the
health of al me liuing, & the euerlasting life to thē that die
in thy faith, to preserue ~~thy~~ thy seruant

our Queene & Governes. & so w thy blessed hand to fede
him ~~the~~ ~~spede~~ ~~lead~~ ~~her~~, & keepe her vnder thy holy wings,
him him him that:

*James by order
our Kinge and
gubernox*

him

that he may evermore taste the sweetenelle of thy riche
mercies and great love to the people of thy holy name, and
gloie of the Gospel: and also to his glorification in the e-
ternal kingdome of gloie: And we thy seruantes and
children by grace, being comforted by thee, to be her faith-
full seruantes, doe beseech thee of thy great goodnes, so to
increase unto us thy blessings, that we may enioye being
thine vnder thy government to reigne ouer this Realme manye
yeres more in peace and tranquillitie: and after
this life to partake the euermoring gloie of

Christ, to whome be all gloie, ho-
nor, and praise in al-
ways without ende.

[Faint, mostly illegible text, likely bleed-through from the reverse side of the page.]

God Save

our King

3 OCT 60



[Faint, mostly illegible text, likely bleed-through from the reverse side of the page.]

he
nd
e
nd
th
to
ut a
pe